

GUZMAN, HINDE

AND

HANNAM

OUTSTRIPT:

BEING

A Discovery of the whole

Art, Mystery and Antiquity of

T H E E V E S

AND

T H E E V I N G :

WITH THEIR

Statutes, Laws, Customs
and Practises.

TOGETHER WITH

Many new and unheard of **C H E A T S** and

T R E P A N N I N G S .

L O N D O N ,

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The Preface to the *Reader.*

MEns naturall inclination is alwayes prone and addicted to so great rashnesse, that though vice of it selfe is so abominable & blame-worthy, notwithstanding there be too many who openly praise it, and account it their honour to practise it. Thence it cometh to passe that theft,
A 3 being

The Preface to

being a pernicious vice
and forbidden by the
Lawes, doth not cease to
be followed by many,
who to defend them-
selves from the reproa-
ches which may be laid
against them, alleage that
the *Lacedemonians* a peo-
ple very severe and just,
permitted the use there-
of to their youth; that the
Aegyptians held those for
able men that could steal
best. That for the same
subject the Poets in
their writings have brag-
ged of the subtilty of
Mercurius, and of the
cunning of the god-
desse

the Reader.

desse *Laverna* who was
the Theeves Patronesse.
Briefly, that this profes-
sion is made commendable
by the crafty trickes
of many that have exercised
it, such as were *Prometheus*
the father of *Deucalion*,
Cacus and *Autolicus*,
the one the son of *Vulkan*
and the other of *Mercurie*,
Arsaces King of the *Parthians*,
Denis Tyrant of *Sicilie*,
The Emperour *Nero*,
Leo sonne of *Constantine*
Copronimus, *Fulvius*, *Flaccus*
Censor, *Ninus* King of *Ægypt*,
to whom *Iustin* ascribeth
the invention of so
fine a trade, and a great
A 4. many

The Preface to

many others with whō
the books of Authors are
filled. To which we may
adde, that even the most
understanding men are
not free from this vice, if
it be certaine (as saith
Simplicius) that the Prince
of the Peripatetiques (*A-*
ristotle) stole that which
he hath from the most
excellent of those that
went before him. That
Virgil drew all his richest
inventions from *Homor*,
Hesiod and *Theocritus*, and
that *Cicero* boldly furnisht
himselſe with the do-
ctrine of the *Stoiques Aca-*
demiques and *Epicures*.

But

But for all this, it cannot be but that naturall reason must put downe all these vaine opinions, because according to *Aquinas*, Theft is quite contrary to that love which we owe to our Neighbours, and with-all to Gods Law and mans Law. And to this effect beside that in *Exodus* and *Leviticus* it is expressely forbidden, it is yet also detested by the Apostle *S. Paul*, where speaking to the *Ephesians* he saith, *Let him that stole steale no more: but let him rather labour and worke with his hands.* Also

The Preface to

the people of old taking
notice of this truth or-
dained against Theeves
severall sorts of punish-
ments, especially the Gre-
cians & the Athenians, as Lu-
dovicus Vives doth very wel
observe, who saith that
the Emperor *Frederick*
the third was the first
that condemned them to
the Gallies : *Ovid* speakes
to this purpose that *Scy-
ron* one of the renowned
Theeves of his time was
thrown head-long into
the sea by *Theseus*, *Procu-
stes* kill'd by *Hercules* and
Sisyphus cut in peeces. *Vir-
gil* that *Pedant Balista* was
stoned

the Reader.

stoned for his thefts; and
the divine *Arious*, that
the King *Agreement*
caused *Brunellus* the cun-
ningest Thiefe that ever
was to be hang'd for ha-
ving boldly stollen *Ange-
licus* Ring and *Scripant's*
horse. I passe all the o-
ther examples that I
might alleage: to tell you
in a word, good Rea-
der, that this booke
discourseth not here so
much of the Antiquitie
of Theeves and of their
cunning flights, as to
teach thee to eschew
them, for if it be true that
the wounds of Darts
which

The Preface &c.

which are foreseene
from farre, are not so
hurtfull as those which
are shot at us unawares.
I assure my selfe that the
Reader will use it as an
instrument to avoide
the snares which leud
fellowes ordinarily lay
for honest men,

Farewel.



THE ANTIQUITY OF THEEVES

CHAP. I.

*In which the Author compar-
eth the miseries of Prison
to the paines of Hell.*

THe terror of Hell which is set forth to us in holy Writings, doth so resemble to us the miseries which are endured in prison, that if this had not that hope which th'other wanteth we might attribute unto it the title of a true Hell, seeing

B

The Author would not have beene so vehement, had he been in one of our English prisons, which for the most part are made rather places of ease and delight then punishment.

that in this which is most proper to them, the one and the other haue a mutuall and full correspondence, which maketh me to wonder much at the vnprofitable diligence with which some late writers distill their brain's to finde the meanes how they may properly represent unto the world the horreur of that terrible mansion, when they might have attained to the end of their purpose in shewing onely the desperate life which people suffer in prison, which shall be perfectly knowne with its extreame miserie, if first of all we particularly treat of the torments which are perpetually exercised in Hell.

The Authors, who write upon this subject, bring the paines

paines of Hell to two points; the first and chiefe of which is their depriving from the essence of God, which they call essentiall paine, it being that, which properly containeth all the torments that can be imagined in Hel. And that same is so extreame and so cruell, that if the soule had in the other world as many pleasures and contentments as the thought of man could imagine, being deprived of God, it could not have any thing which had one onely shadow of comfort. Because that God being the roote and the fountaine of all goodnesse, and all contentments and delights, which are in the world being stored up in him alone, it is evident that with him the soule shall have

all consolation which is possible to be imagined and that without him it shall be plunged into a bottomlesse depth of sorrow & confusion, with which and with the certainty that it hath, that its griefes shall never be ended, it curseth its being, its birth and its life.

The other paine which the damned suffer in Hell is the accidentall paine, so called because it is joyned to the former as an accident, which serveth to make the apprehension of the damned more sensible, throwing them headlong into the bitter sight of their miserie. To this is joyned the detestable companie of Divells, the horrible and frightfull lodging, the severall kindes of torments,

torments, the continuall lamentations, the disorder, the confusion, the fire, the brimstone, the darkenesse and a thousand other afflictions, of which, and of the depriving of Gods being and presence, that wretched and perpetuall Hell is composed.

And as touching the varietie of officers, that beare rule in this darke dungeon; wee know already that in that great battell which Saint *Michael* th^r Archangell had against *Lucifer*, for the throne and the glory of the Creator, not onely the same *Lucifer* fell from Heaven, and from the highest of his perfection to the lowest and hollowest gulfes of Hell: but also a great number of evill angells with him, who were

copartners with him in his rash and accursed purpose. And these although they do equally partake with him in the paine essentiall, which is being deprived of God, have neverthelesse some difference amongst themselves: whether it be that everyone is of one kind, as saith a Doctor of the Church, or whether for that they had more or lesse consent in his malice. Because that without doubt those who obstinately defended the pride of *Lucifer* fell with him into the deepest place of the earth which is the center of the the world where divines doe place Heli. And those who were not so vehement; but onely approved his purpose with a certaine and determinate

nate fellow-liking, fell not
 so low: I will say that the
 accidentall paine of them
 was not so great as that of
 these others. And of this sort
 the accidentall paine of these
 spirits was made severall ac-
 cording to the degrees of the
 malice which they had in
 their sinne. And though that
 in Hell there is no order, as
Iob saith; there is notwith-
 standing a certaine govern-
 ment and order among these
 spirits vnder-placed and di-
 vided into severall com-
 panies with diverse degrees
 and qualities. So as the good
 Angells in the heavenly
Ierusalem are divided by
 their order into Angells,
 Archangells, Thrones,
 Powers, Cherubins, Sera-
 phins, and other holy
 dignities. B 4 All

All the Legions of Diuels which fell from Heaven remained subject to the Archangell *Michael*, who hath commandement and empire over them all. As also according to some mens opinions, every good Angell of Princes hath commandement over one Legion. And beside the obedience which all of them owe to Saint *Michael*, as to their Captaine Generall vnder God, they have also among them their Prince of malice, to whom they are subject and obey, and upon him depend diuerse Lieutenants and Governors, who wholly diuide the government of all the hellish malice, every one of them having vnder his charge the disposing and good.

good order of his band. Neither lesse nor more than in a well ordered Campe, where there is a great multitude of Souldiers, the body of the armie is divided into severall Regiments, as are the Generall, the Camp-master, Captaines, Ensignes, Sergeants, Corporalls and others of this sort, who order the Souldiers and the armie. And as there are sundry Offices of these, some being foote, others horse, some Musquetters, others Pikemen, and finally of severall employments: there are also among the evill spirits severall Offices and places, some tempting by Covetousnesse, others by Riotousnesse, others by Ambition, and final-

By

ly.

ly, every particular sinne hath its appointed and determinate Officers, having all of them equally; one onely end and scope to carrie soules to Hell.

In this Divellish armie there are some Divls, that never come out of Hell, but are evermore shut up within it, receiving the soules which enter in thither, and giving to them a place and kinde of torment which their finnes deserve. There are others who are ever wandring, *compassing the earth to and fro*, and searching for soules to carrie them into Hel. Nevertheless let no man thinke that these have any power or authoritie to beare away one soule to Hell, nor these others to shut up in their darke

darke dennes, vnlesse it be by the expresse commande-ment and particular com-mission of God. And so much concerning these hel-lish Officers.

As for its largenesse, it is such, that all sorts of sin-ful soules enter into Hell, and it is ordinarily full fraughted and peopled with Blasphemers, Perjur'd per-sons, Murtherers, Adulter-ers, Envious persons, and to conclude with all sorts of Evill-doers: who al-though they have in com-mon the essentiall paine, which is the wanting of God, and are all of them in Hell, yet they have severall roomes and torments accor-ding to everie ones deser-ving, sithence it is certaine
that

that the paine of him that oweth little shall not be so great at all as the paine of him that oweth much, and that the just Iudge chastiseth and recompenseth every one according as he deserveth.

To all this varietie is added the extreme confusion of Hell, the disorder, the vnquietnesse, the varulie cariage, and continual agitation, with which they are alwaies tormented seeing it is evident, that where rage and despaire reigneth, there can be no friendly fellowship nor agreement.

This estate, practise & disposition of the horrible pit of this hellish lodging is the lively pourtraict of that desperate life, which men suffer in prison, in which the beholder
shall

shal find so in tire & so mutu-
all a correspondence that
there is not almost any other
difference between them but
in the name. Because that first
to the essentiall paine of Hel,
which is the depriving of
Gods powerful presence, the
want of liberty hath corres-
pondence, which with a just
title we may call a paine essen-
tiall, for so much as it is the
queen of all the apprehensions
& motives of sorrow, which
are able to afflict a good wit.

And as in that, the soule
being deprived of God, it is
also deprived of all worldly
pleasures, even so in this (to
wit in prison) it enjoyeth
not any thing which hath
the least shadow of content.
Because that although a pri-
soner were clothed with pur-
ple

Purple, served as a King, fed with the most delicate vi-
tailes of the world, his
Chamber hang'd with
cloth of gold, that hee
were entertained with all
sort of Musicke, visited by
his parents and friends, all
this, nor all that could be de-
sired more could bring him
any kinde of comfort. On
the contrary he should have
lesse, because that all things
availe nothing but to awa-
ken his appetite and make
him desire that which others
enjoy, and to which he can-
not attaine. Whence procee-
deth the increasing of his
want (of libertie) and con-
sequently his paine.

The harshnesse and force
of depriving (of libertie)
may be easily, known by its
contrarie,

contrarie, this being infallible that the depriving of one thing shall be by so much evill as the possession of it shall be good. And libertie being the most precious Jewell of the soule, and the greatest perfection, which the vnbounded Author of this, hath engrafted in the reasonable creature; it is certaine that the depriving thereof shall be the most crosse and vn sufferable of all others. That libertie is that which guideth and directeth mans actions to diverse ends, without enforcing them and with pleasure, choosung, and commanding, experience teacheth this, in which the supreme work-master would distinguish man from other living creatures, whose end obtaineth

obtaineth by a naturall instinct, which leadeth them, as by a bridle, to the appetite and delight in it, and that it is so powerfull, and maketh man so absolute, that his vnderstanding having proposed the good, the perfect, the honest and the delectable, he may resolve with himselfe to love it or not to love it at all, sith that none but God may aske a reason of this so absolute commandement, Naturall Philosophie telleth it. Whence and from many other reasons, which I could bring, it is clearely perceived that there is not any thing in the world, to which the essenciall paine of Hell can more properly be compared, than to the depriving of libertie; seeing it bringeth
man.

man to such extremitie, that he abhorreth himselfe, his being, his ranke, and his estate.

He knoweth well this truth which I write, who hath sometimes beene in prison, laded with chaines and with irons, subject to the rage of that terrible abode, cursing (though Noble and well borne) his being, his condition and Noblenesse, grieving to be that which he is, and wishing to be a great deale meaner. In midst of which despaire hee envieth the peaceable condition and tranquillity, of the Commons, and could wish to have beene borne of the most base dregs of the people. He curseth his actions and his studies, the points of honour.

honour which his parents taught him, the vnderstanding which he hath, thinking with himselfe, that if he were a privat man, he should not at all see himselfe in so miserable and so extreame a perplexitie, and that this would not be litle enough for him, if despaire left him amongst the folke of that same sort and nature: but it goeth on refining and consuming him in the fire of impatience, in such sort, that it draweth him out of his reasonable being, and bringeth him to that of a brute beast, and to the most base and infinite kindes of them, that groaning for libertie, he envieth the bird that flieth, the Dog that barketh, the Pismaire that travelleth, and desireth to

to be one of them. And the
venome of this fierce beast
stayeth not there; for tying
harder the cords of a poore
prisoner, it draweth him out
of the ranke and file of li-
ving creatures, making him
desire to be a tree, an image
or a stone, bringing him to
nothing, and making him
bewaile that ever hee was
borne in the world. By
which it is clearely seene
that the want of liberty ma-
king so unhappy a change
in man, as to throw him
headlong from the highest &
most perfect of his inclinati-
on and appetite, to the basest
and lowest, and from the
image and likenesse of God,
to nothing; this is the most
strong and most rigorous
paine that can be imagined,
and

and that which truely doth better represent the essential paine of Hell.

To the accidentall paine doe correspond the innumerable afflictions and calamities, which follow the depriving of libertie, amongst which are the stinke of the prison, the disorderly frame of the buildings, the defamed companie, the continuall and huge lewd voices, the diversitie of nations, the differing humors, the shame, the persecution, the disgrace, the mocquerie, the crueltie, the blowes, the torments, the poverty and the miseries without number, which are suffered in prison, of the which, and of other depriving of libertie the lively patterne of Hell is framed

framed and composed.

As touching the executioners and officers, no man will deny but that all the earth is full of incarnat Divells, more obstinate and more accursed in their kinde than those of Hell, the most part of them being fallen, as *Lucifer* and his followers, from the Heaven of honour. I will say that for the deserving, and sinnes which they have committed, the Angell Saint *Michael*, who is the Iustice, hath drawne them from the fellowship and dwelling of the good, and they seeing themselves beaten downe and dishonoured, have taken vpon them the office of Divels, to avenge themselves of the poore innocent soules, running day
and

& night thorow the streets, markets and publike places of the Citie, smelling out and searching for people to lay them in prison. And these are they who commonly are called Sergeants, who drag a poore man to prison with such rage and tyrannie, as these in the perpetuall Hell could not utter more. And if we be able to find any difference betweene them, it is this, that the Divells of Hell fly from the signe of the Crosse; but those of the prison love, reverence and adore that happy signe, in such sort, that hee who would deale well with them, and somewhat turne their rigour into a litle pitie, it is necessarie that hee have alwayes the Crosse in his hands,

hands, for at what time hee shall leave it, they will torment him tentimes more than his sinne can deserve: but they having met with him, they say a *Pater noster* for the soule which they take, untill they come to *da nobis hodie*, and they goe not at all any further.

These Divells are those who walke commonly through the streetes, and places of the Citie, seeking for soules in the most secret corners, the multitude and trade of whom is so great, that I doe not thinke there are mote Legions of Divels in Hell, than there be Sergeants in the Commonwealth. Amongst them there be some that goe on horsebacke, who have charge to
travell

travell into the Countrey, unto places farre remote from the Citie, and to bring men into prison from places most solitarie and quiet. These, for that they being of a more haughtie nature than the others, we may call Orientalls from the Region of fire, and these are called Archers or Messengers, the Legion or companie of whom hath for their Chieftaine or Captaine a great Divell whom they call Proveſt.

There are other Divels in this Hell, the inferiors of the aforenamed, who goe ordinarily by tens or twenties in a companie, disguised and masked, to spie if they can catch one poore soule by treacherie, they are so cowardly,

cowardly so effeminate and dastardly, that they meete sometimes to the number of fortie and all to take one man, and yet they dare not adventure to take him their selves alone, without the assistance and aide of a Divell with a long gown, who vsually accompanieth them. They goe alwayes attar'd, torne and naked, and this is the lowest and most infinite Legion of all as the Hob-goblins vnder ground, whom the people have beene accustomed to call Apparitors.

Every Legion of these Divells have an infinite number of halfe-divells who goe disguised and covered through the Citie, taking notice of all that is
Spanish apparitors
what sort
of people.
C done

done there, with great subtiltie and craft. They take and change every day a thousand formes and shapes, shewing themselves in every companie in a severall manner; at one occasion going like countrey-men, in another like strangers, by & by of one profession, and by and by of another. These are they who with great sleight and subtiltie discover the price, after the same manner as the lying dogs doe the partridges, bringing the afore-said Divels to the proper place of the soule, which they would take, and pointing it out as with the finger: and these we call Spies, and amongst them they are called Recorders.

There be other Divels,
who

who are esteemed more noble and more courteous, whose office is to repeale penalties, commissions, requests, to baile a soule, and to take the burthen on themselves, answering for it every time that the Iudge asketh for it. And though it be in their keeping, they give it alwayes time and place to sollicite its owne affaires, to visite its Iudges, and to pleade its cause, vsing with it some pitie and friendship. Finally they have a nature mingled with goodnesse and malice, and they are betweene Diuels and Angels, whom by reason of the familiaritie which they have with man, wee may call them Airie Diuells; and these the com-

mon people call doore-keepers.

All these aforesaid divels, & others whom I leave to mention for avoiding prolixitie, are found in the world, every one of whom goeth severall waies, leading soules into the Hell of prison, & all of them, after the manner of evil spirits are divided into divers Legions and troopes. Yet notwithstanding they torment not the soules because they enter not into Hell themselves, onely they deliver them to *Lucifers* Lievetenant the Iayler, & returne incontinent vnto their walke; for to give up their account to their Captaine, of the tentations which they have practized that day, and of the number of soules which they have carried that day to prison, every
one

one of them reckoning up the inventions & wiles which he hath practized in his hellish Office. There be also other divells which never go out of the prisō, nor have any other employment, but to torment the poore foules which enter in thither. And those are so tyrannous, so cruel & so wicked, that they satisfie not their iraged hunger but by sucking the bloud, & the life of the poore captive that falls among their hands: albeit they suffer him to breath so long; while they have emptied his purse. And these be the under porters & servants of the Iayler, who, as a Prefident of that dreadfull dwelling, receives the prisoner from the hands of the Sergeant and writes in his booke the day of his

C 3 entring

entring, his accusation, his name and the name of that Divell that hath taken him.

These shut-up Divells have no power nor authoritie to torment a soule which the others do bring in, nor these others to take them, but by the command of Iustice declared by some honourable Officer, who with reason and truth by a signed writing chargeth these uncleane spiritsto take such a soule.

As for the rest it may well be proved that every Sergeant hath power to leade a man to prison, even so as every Divell may beare a soule to Hell, seeing that there ordinarily entreth thither an infinite number of prisoners, and every one imprisoned by his severall Iudge:

Iudge: some answer before a Iudge with a long gown, others before one with a short gown, without reckoning, many other officers of Iustice, who as good Angels have authoritie and power to exercise it, who have their appointed and pratical Devils, who execute their commandment and will.

Astouching the diversitie of the lodgings and places of their abode, the curious shall see many differing in the prison, every one fitted for the prisoners delight. For hee who is not criminall, and who is Noble is usually lodged in the lightsomest chambers and neatest contrived: but understand that the Noblenesse of a prison consisteth in a good purse. Those

that be of a meaner qualitie
& d. serving are fitted in cer-
tain darke & black chambers,
where smoke and cinders
continually beare sway.

The prison hath yet this pro-
perty of Hel, to take in all sort
of sinners & criminals, being
usually peopled, and full of
Theeves, Ruffians, Cut-pur-
ses, Panders, Whoores, Mur-
therers, Perjured men, Bank-
rupts, Cheaters, Usurers, &
Sorcerers, in as great varietie
as the living creatures that
entered into *Noahs* Arke, so
that entry is not denied nor
the gate shut against any.

Of this remarkeable variety
the confused multitude of a
prison is composed with a
thousād other circumstances
which accompanie it, which
because it is altogether disor-
derly

derly & without bounds Ishal
not be able to reduce it to one
terme or name, nor to give it a
definition which Universally
comprehendeth all the mi-
series of this dreadfull dwel-
ling, if the curious Reader
will not be contented with
the Analogie and proportion
which it hath with the per-
petuall Hell. The which be-
ing supposed as a thing most
proper to a prison, we shall
be able to describe it by its
properties & by experience,
saying, that a prison is no o-
ther thing but a land of cala-
mitie, a dwelling of darkenes,
a habitation of miserie or an
eternall horroure inhabited
without any kind of order. It
is a confused Chaos without
any distinction, it is a bot-
tomles pit of violence which

hath nothing that is in its
own center, it is a tower of
Babylon where all speake
and none heare, it is a med-
ley against nature, in which
is seene the peace and agree-
ment of two contraries,
mingling the Noble with
the infamous, the rich with
the poore, the civill with
the criminall, the sinner with
the just, it is a communal-
tie with agreement; one
whole by accident, a com-
position without parts, a Re-
ligion without orders or
Lawes, and a body without
a head. The prison is the
grave of Noblenesse, the
banishment of courtesie, the
poyson of honour, the cen-
ter of infamie, the quintef-
sence of disparagement; the
hell of good wits, the snare
of

of pretences, the paradise of
cousenage, the martyrdome
of innocence, the cloude of
truth, the treasure of despaire
the fining-pot of friendship,
the wakener of rage, the
baite of impatience, the mine
of treasons, a den of Foxes,
the refuge of vengeance: the
punishment of force, and
the headsman of life. There
he that yesterday was great,
to day is meane; hee that
was happy in the City, now
starveth there; he that was
richly clad, is starke naked,
he that commanded, obey-
eth; he that had his court
full of caroches and rich
saddles, findeth not now one
more to visite him. There
civilitie is turned into inso-
lence, courage to subtiltie,
shamelesse outfacing into
vertue,

vertue, blasphemie into valour, flattery into eloquence lyes to truth, silence to noyse modestie to boldnesse, knowledge to ignorance, and order to confusion: And to end the miserie of that unluckie place: I conclude in saying that it is a forrest full of wilde beasts, in which the one teareth the other, eating his heart and drinking his bloud, so that no scruple of conscience, feare of God, suspition of love, compassion or other respect whatsoever which can have any shadow of vertue or of goodnesse is able to hinder them. There one weepeth and another singeth, one prayeth and another blasphemeth, one sleepeth, another walketh, one goeth out, another commeth

commeth in, one is condemned, another absolved, one payeth, another demandeth, and finally one shall hardly finde two of one exercise and will. One will be eating in a corner, another will pisse behind him: and in the middle of them another shall pull off his shirt and strip himselfe starke naked. Every one is employed in his particular exercise, they not having any other houre or time appointed for that save their will, which being disordered, free in its actions, produceth them without any let or shame. In that which concerneth the sustenance of life, there is no order kept there among them, because that hunger is their appetite, their time of meales

meales alwayes, their table
the bare board, their sawce
the nastinesse and filthy
stinke, and their musicke
sneefing and belchings. The
hangings of their chambers
are all mourning, with some
borders of spiders-cloth
(cobwebs), their seates the
ground or some stone grea-
sed with two inches of fat
Bacon. The Dishes where
they eate are alwayes ene-
mies to cleanlinesse, to serve
for a pot-lid and other vses
more base, and for spoones
they are served with five fin-
gers spotted like Iasper, and
having their nailes of a huge
length. As for their drinke,
the industrie of man teach-
eth them to make a pit in
the top of their Hat, and to
drinke in it more greasethan
wine.

wine. And if peradventure there be found among them a pot or kettle, it shall be, according to the order and custome of the prison, battered without a handle, nor without vernish, and hath past the first yeare of apprenticeship, and hath beene vsed in the most base offices, serving for a pisse-pot, for a Flagon, for a vineger bottle, for an oile-pot and a bason. As for napkins, they take their skirts, or the outside of their breeches, and for a table-cloth the wrongside of a poore old cloake, threed-bare and fuller of Beasts than that linnen cloth which *S. Peter* saw in *Damascus*. In their garments they keepe a great uniformitie, going all of them clothed after the manner:

manner of Lent, and with *S. Austins* habite, but so tatter'd and pucker'd, and so fitted to the passions and necessities of their bodies, so that without breaking their cod-piece point they want not a perpetuall loose-nesse to satisfie their flux of the belly. They live Apostollically, without scrip without staffe and without shooes, having nothing superfluous nor double: contrariwise there is so great simplicitie that they cover all their body with one only shirt, whereof many times they have no more save the sleeves, and they never leave it off till it can go alone of its owne accord. If *Momus* should come into the prison he could finde nothing to reprove.

reprove them for, because one may see them to the very intralls. The combe, tooth-pickers, brush, handkerchiefe, looking-glasse, sope-balls are banisht from this place: of which pover-tie groweth so great an abundance that in their head, beard, stomack & flankes a camell might be hidden. We cannot say that there is any kinde of vices in the prison, because that idlenesse the mother of them hath no entrie there, because they are all carefull and watchfull to search for that which is necessarie for life: and their overplus time they spend in exercising themselves on diverse instruments of Musicke having the itch for the Mistrresse of that vertue.

They

They have also their appointed houres for the military Art, in the which they fight with their bodily enemies, whence they retire evermore with the victorie, bearing continually for triumph & trophees the blood on their nailes. They live in Evangelicall hope never troubling themselves with the care of that which they should eate or drinke to morrow. Their ordinarie comfort is the faith and hope which they have to come out of prison one day, and put an end to their miseries. With this comfort they live, ever dying, putting cataracts and deceiveable imaginations before the eyes of their reason. And if by chance the time of their imprisonment endeth,

endeth, and Iustice giveth
assent that some one of them
goe forth, then the Divell is
so carefull and so watchfull
troubling and quelling his
libertie, that it seemeth to
him there are no gates
through which hee can get
out. One withholds him
asking a debt thirtie yeares
old, another the succession
of one of his grandfathers,
and another sheweth a band
more ancient than the de-
luge. And when his diligence
and meanes have delivered
him from his enemies with-
out, these within doores
begin to thunder out ano-
ther song, for one deman-
deth of him five shillings
which he lent him eleven
months ago, another that
should pay for a pot which
he

he brake to him, another draweth forth a bill of reckoning, asking him for ten eggs and a faller which he paid for him. This man demandeth that he should pay him the good-morrow's which he hath given him, another the good nights, one askes his Cap, another his Doublet, another his Shooes and all lay hold upon him. And when he escapeth this importunate swarm of Bees, these tunes begin to deafe his eares; the Jaylor demands of him the rights of the prison, his entrance, his going forth, and the time that he hath tarried there, for his sleeping, his talking, his eating, his sneefing and his coughing, and all the time that he hath lived within
in

in there, making more scores
in his booke than an Astro-
loger on the erecting of an
Horoscope. And when he
hath given him that which
he demands of him without
reason, he asks his gloves,
his layle fees, his slippers,
his old shooes and a coife
for the maide-servant. The
Dog asks him to pay for
his watching and barking
that he hath kept for him
while he slept, the Cat for
the paines she hath taken to
cleare his chamber from
Mice and Rats, one pulls
him on this side and another
on that, and all catch hold
of him like briers, while they
have left him dry, pluckt
bare, throng'd and as naked as
his mother bare him.

This in briefe termes, is
the

the miserable practise of this living patterne of Hell, with all its circumstances, in every one of which there is matter enough to make a long and profound discourse. That the Reader may be, thinke himselfe hereof, that being affrighted at the hardnesse thereof, he may avoide the dangerous inconveni- ences which are presented every day to a man as long as he is at libertie: for if he fall once into the Divels hands, and be forced to passe through the wicket of Hell, though his cause were his protector, he should waite for *S. Michael*; and if Iustice were his protector, he should ever remaine burnt with the marke of Hell, into which who so once entereth, hee leaveth

leaueth the best thing that he
hath amongst *Plato's* hands.
And albeit that hee enter
there fuller and richer than
the Queene of *Saba* when she
came to see King *Salomon*,
he shall come forth more
lanke, more drie and more
feeble than the seven
kinethat *Pharaoh* saw
in his dreames.

(* *)
 *)

CHAP. II.



CHAP. II.

*Of a pleasant discourse which
the Author had in
Prison with a famous
Theife.*

TO the end that
none be deceived
with this proverbe
which most men
hold for a *Maxime*, when
they say, That all noveltie
is well pleasing; because
that albeit Logicke should
not condemne this propo-
sition as false, experience
would discover its deceit:
for I doe not thinke that
there

there is any one in the world
that hath found the prison
pleasant, even at the first
time that he entred therein.
I may say of my selfe, that
when I was there, though
it was new to me I found
not any thing that I liked;
on the contrarie, the plea-
sure which novelties bring
with them was turned into
notable admiration and ex-
treame paine, seeing that
which willingly I would not
have seene, and talking of
that which least pleased me.
I spent the first dayes even
as all those, who enter into
that place have beene ac-
customed to passe them,
which is to consider the
lodgings, to be vexed at the
companie, and to shun the
familiar conversing with the
D prisoners.

prisoners. And I might have
past all the time of my im-
prisonment in such like em-
ployment, if it had lien in
my power to do it, because
that the companie invited
me not to acquaint my selfe.
But the necessitie being ac-
companied with exceeding
great curiositie which priso-
ners have, when any one
entereth newly into prison,
tied me to frame my selfe to
the usuall fashion of these
people, from whom I had a
sufficient report of the sub-
jects and qualities of that
habitation, without other
paines-taking than to give
them the hearing, because
that by it a discrete man
shall know more sins in foure
dayes than a Confessor in a
hundreth yeares. In the con-
clusion

clusion with a faire shew and
some pieces that I had in my
purse I purchased the good
will of all the rable, in such
fort, that there was not any
man of what ranke soever
who did not esteem much of
me, & participated not with
me the most inward of his
conscience. But the conti-
nuall companie of this te-
dious conversation troub-
led me, in such fort that I
was not mine owne, nor
had I the libertie to spend
one quarter of an houre by
my selfe alone. So I essayed
by a thousand meanes to
ridde my selfe from the
head-strong importunities of
those undiscreeet people, but
it was not possible for me
to free my selfe, without
taking the office that I had

got over them. Wherefore I was desirous to trie, if in this martyrdome, seeing I deserved no such thing, I could finde some pleasure to divert my minde and entertaine them. So continuing my no lesse accustomed than troublesome occupation, sitting one day upon a bench which was in the Chappell of the prison, in the companie of three or foure of these gallants, hearing some difficulties, whereof they were come to consult with mee upon the ten Commandements, I heard the Echo of a sorrowfull voyce, which called me pitifully. All the standers by were amazed; one of them ranne to be informed of this vnlooked-fornewes, but the speedy

speedy hast of him, which
fought for me, prevented
the curiositie of him who was
gone out to know the newes;
for scarcely had we heard the
voyce, when after it, entred
at the doore one of my re-
ligious followers (held in
great esteeme amongst those
people who were none of
the holiest) with his colour
changed, his visage bathed
with teares, without a Hat,
his armes crossed, sighing
and beseeching with great
humilitie the companie, that
they would let him be alone
with me, amplifying his re-
quest by the shortnesse of
time, as the principall reme-
dy of mishap. They depar-
ted the place, and he seeing
himselſe alone and with
freedome to discover his

D 3 thoughts

thoughts to me, without any other preface, preamble, advertisement or courtesie, he said to me.

Sir, to day is my feast day, and they have made me a gift of a clarke of a harbour, with a **Cardinalls Hat**: what remedie shall I be able to finde for so great a mischiefe. Verily this darke speech of his words, together with the manner of telling it, held mee somewhat in doubt, because I knew not how to comment upon so vncouth a language followed with so many sighes and groanes. Nevertheless making a little stay at these words and already guessing that which it might be, I beleevved that he had got this hat at some pot of wine,
and

and that out of the abundance thereof this noble dignitie had climed up to the head. So smiling I said to him: My friend, the Post that hath brought you this newes, is he of a douzen or of twentie? It is not of twelue, nor offoure, unhappy man that I am! answered he, for I am not drunke, nor ever was I in all my lifetime, and would to God that all the world were so retired in this action as I am: but as the Proverbe saith, some have the name, the others have the effect. And you doe not well to make a poore unhappie wretch that askes your counsell in his extreame affliction. His answer to the purpose redoubled my astonishment, and not being able

to hit at that which this might meane, I said to him somewhat in anger; Make an end then to relate to me the cause of your paine, and hold me no more in doubt with your darke speeches or riddles. Now I know, Sir, said he, that yee have not studied Martiall tearmes, nor you vnderstand not as yet Galunatias his stile, so it will be hard for you to vnderstand the comming together of two solide bodies with the perspective of red flowers in a white field. From this second answer I fully resolved that hee was not drunke, but foolish, and as to such a one, I agreed with him to all that he said, although I vnderstood him never a whit. And taking the
subject

subject to reason with him upon the same reasons, I asked him, who made him a Cardinall and why? To which he answered methus. You should understand that some officers of the *three* and of the *five* of *Topo & Tango* vpon the *Seventh* and the *Goe* met me one Sunday at midnight and finding me with the *As de bastons* the lot would that they should run a hazard, and I remained with the money. They were deceived, and desiring to revenge their wrong, they went to *Scipion*, declaring an Vniuersall head which they had seene in my hands, upon which they made long informations by the *Signeers* *Aquinoctialls*: and at the end of a rigorous examination

These theevish words of the trade are afterward made clear.

nation which they had of me, they found mee not good enough to be Pope, they left me the office of a Cardinall. You ought to account your selfe happy, I answerd him, having so great a dignitie, seeing that few obtaine it, and these with great paines and travell. I would quite it, withall my heart, saith he, and that without pension, if any one would receive it for mee, and I would moreover binde my selfe to him to pay for the scales, because to speake the truth, it is a charge too heavy for me, and hee that gives it, hath not any good reputation among the people, nor many friends in the Citie; and this is the cause that I make no great account of it.
And

And doe not thinke that in saying, that I will no wayes accept of it, I can helpe my selfe of this paine: for it is not in my power, nor in theirs who receive the like charges to be able to refuse them, sithence dignities are bestowed by deservings, and albeit that men refuse them, they are made to take them by force, that no man may refuse them nor make resistance by too great humilitie, they binde it upon him as if he were a foole. Truly my friend, said I then to him, you ought to account your selfe happy and very fortunate, for such an election, this being supposed that it is made for deserving, and not for favour. Very fortunate, saith hee, assuredly I
am.

am, howbeit an vnworthy
sinner, but nowise happy, for
if I were, I should not be
very fortunate. With this
answer I began to see clear-
ly, that he was neither foolish
nor drunke: but that dissem-
bling hee covered his words
of this his chatting, and reso-
lute to leave him with his
———— I rise speaking to
him some harsh words, to
which hee answered with
great humilitie, saying, Sir
I beseech you to stay your
choler a litle: for it is not
without a mysterie, that I
have spokē to you in a riddle,
and beleeve me that in this I
have had no other intenti-
on, but to hide my mishaps
from some ————— who
usually watch harkning af-
ter the life of another, to
report

report them to their copse-
mates. But now seeing that
I can utter it to you without
feare I will explaine my
selfe, being well assured that
a man of so good a wit as
you are, will not be offended
to heare my weakenesse, and
will not deny me your good
counsell which out of your
charitie I promise to my
selfe. So know that Cardi-
nall is that which to day at
noone one hit mee over the
shoulders: The Clarke of
harbour-see that receiveth
such as are condemned to the
Gallies: those of three, are
some of our companie, are
some that watch the streete,
when any theft is commit-
ted, and these have the third
part: Those of Five are
some honorable persons, or

at least held for such by the common people, who hide and keepe the theft in their house, and for that the fifth part is givento them. Now you shall know that by misliking I being one night in a list that was made, the booty was so little, that there was not whereof to make neither fourth nor fifth, and I being the man that put himselfe in greatest danger I was willing to goe away withall, promising to redresse the bygone fault in another more gainefull occasion. Those of *Seven*, and *Goe*, I will tell my companions found not this satisfaction to the purpose, which I gave them, because that absolutely they would have their share. I seeing that it was altogether

ther impossible, for that I had already eaten it, turned the proceſſe to a quarrell, and laying hold on a baton which is the *As* that you have heard, gave one of them a ſound blow over the head, who ſeeing himſelfe wounded, and his companions cheated, went to *S. Scipion* who is the Major, and accuſed mee that I was a theife at *Crochet*, which is an inſtrument wherewith we open all manner of doores, and following the accusation they made me be laid up in priſon. The Lords of the Court, whom we call *Equi-noctials*, condemned mee to goe the accuſtomed rounds about the ſtreets, and afterwards to ſerve his Ma-jeſtie in the Gallies of *Marſeilles*.

To be
whipt at
the Cartes-
taile.

Burnd on
the shoul-
ders.

Marseilles. Which execution should be made this same day at noone; I tremble because ten a clocke is stricke already. If ye have any remedy to give me, ye will doe a great worke of mercy, because I feare that the Hangman having stript mee, and finding five markes about me which were unjustly given me, doubtlesse he will make mee take a shorter journey. The wretch had proceeded thus far with the explaining of darke speech, ere ever I could break off his discourse, so great was the astonishment which his entangled metaphors left me in, & ending his story with a deep sigh, which came from his very soule, he fell halfe dead betweene my armes. He being come to
himselfe

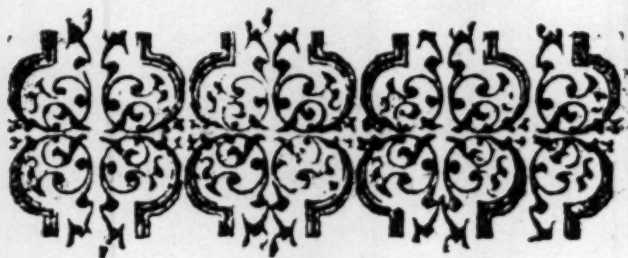
himselfe againe, I began to comfort him the best I possibly could, counselling, for the last remedy to appeale to the Court, hoping alwayes for more mercie, from the highest seate of justice, than from the inferior Iudges. Scarcely had I ended my words but three or foure of his companions, dying for laughter enter'd at the Chappell doore, saying to him that the newes which they had tolde him were false, and those lasses were imaginary, that it was a trick of his enemies maliciously invented to trouble and vex him. With this newes the poore wretch came againe so suddenly to his first estate, that save there remained some remembrance
of

of his first taking it to heart, he cut more than five and twenty capers in the ayre, with a thousand turnings of good liking, and his companions began to play upon him, in which he paid them home their change, with so wittie answers, that hee left me a great desire, to keepe him with me all alone, and at leasure to know at length his vocation and office, and the cleering of some obscure words which he usually mingled in his discourse; so I intreated him, but he knowing that I had such a desire, in requitall of the patience with which I had heard him, and of the good counsell, which I had given him in his neede, he promist to give me a good account of his life, of his
parents

parents life, and the change-
able successes which hap-
pened to him in his trade ;
with all particulars which
could be learned amongst
those of his office, & having
appointed me a place at
two in the afternoone,
we went to dinner.

(* *)

CHAP. III.



CHAP. III.

*To whom the Theefe relateth
the Noblenesse and Excel-
lencie of Theft.*

THe good *Andrew*
(for so hee was
called) was not at
all slothfull to be
at the place appointed, nor to
declare to me the Historie
which I had requested with
so great a desire: for halfe
an houre before that, which
wee had appointed, I found
that hee waited for me with
extreame impatience and so
great, that almost without
saluting

saluting me, hee began to relate his Historie, saying. Know, Sir, that if from the time of your birth ye should have gone searching through all the Universities of the world for some one, who with more ground, experience & learning then I could informe you of that which yee desire to know, it were impossible to finde him: seeing that in this which toucheth (and let this be spoken without vanitie) the understanding of the riddles of *Mercurie Trismegistus*, and other darke Philosophers, and to be, as they say, of the right haire and feathers, I will not yeelde it to any man in the world. With this and other secrets reserved to my own onely discretion I have found
out

out the Philosophers stone
and the true *Elixar* of life,
with which I turne poyson
into medicine, the course
cloth into cloth of gold,
and hunger into fulnesse and
satietie more than sufficient,
without putting any thing to
it of my goods, save the
turning of a hand. I doe not
deale as a thousand other ig-
norant people of our daies,
who being blinded by the
gainfull end which the
practise of the great Philo-
sophers-stone promiset
them doe adventure rashly
to spend all to finde nothing,
& to vndoe a hundred thou-
sand effences to finde one
fifth both vncertaine and
false, whose excesse and cu-
riositie have none other end
but infamie, miserie and po-
vertie,

vertie, and finally a shamefull death: for as much as those who have consum'd their owne goods and the goods of their friends, to search for that which they have not found, utter their rage with strokes of hammers upon the seven mettals, which are the cause of their overthrow. And which is worse, with all the tryalls and unhappie ends of Alchemists, there is not any man to whom curiositie will not awaken the appetite, and provoke the will every time that he heareth any man talke of this arte. Mine is not of this kinde, and therefore lesse subject to the fancies and idle imaginations of *Geber Arnaut, Raymond Lully* and other great Advancers
of

of the arte, whose knowledge consisteth in not to be understood; it is easie, plaine and without any mixture. Nevertheless be who hee will that shall exercise it, it is necessarie that hee be wise, prudent and well advised, because that wanting or failing in one whatsoever it be of these things, a man shall easily lose in an instant all that he hath gained in all his life. This noble art also hath not *Aristotles* principles, because that as well he as all others that follow him, imagined that nothing could be made of nothing: this being true that in this our Art, all things are made of nothing; and if we may attribute any principle of them which he propoundeth
in

in his Physicks, it is the privation only, seeing that from it alone we come to the possession of infinit wealth. As for our tooles, I cōfesse there are some, forasmuch as there is no trade that can be without them, but neverthelesse they are so easie & so cheape, that we well nigh make them our selves, after they are made, they last time out of minde. The ground then to busie one of our trade, is onely the good courage and sound disposition of his body and limmes, and with this alone a man becommeth his crafts-master, without any other ornament — And doe not think that this Art, having so poore a beginning as nothing, is shameful or infamous, for it is the most noble, the

E

most

absolute and the most privileged of all those that are in the world, so farre forth that acknowledgeth nor respecteth neither King nor knave, nor careth it for all the Monarchs of the earth, nor for the Ecclesiastike power, nor for the Secular: but rather all pay tribute and travels for him. Its fields are fruitfull in drie grounds, it gathers the fruit without sowing, it hath no traffique with any, and demands of all, it lendeth to no body, and all are indebted to it, its harvests grow without raine, and there is not any thing whereof it taketh not the tithes. There commeth not any fleete from the *Indies*, nor great ship from the *Levant*, wher-
of

of it not make shew to be partner, there is not a *Guine* Marchant, that is not its debtor, and finally, it catcheth up all. And which ought to be most valued in this pretious Art, is the great ease with which it is exercised, in which it exceeds all other Arts, that are till these our times found out in the world, the end of which is contrary to that of this, because that is perfected in the doing, this in undoing, and to undoe being more easie than to doe (as the Philosopher saith) doubtlesse it is but that our Art is easier than all others whose end is obtained with great paines, travells and difficulties.

Honest *Andrew* had proceeded further in the praises

and excellencie of his trade,
if I had not broke him off
with an extreame impati-
ence, the titles of honour
and noblenesse which hee
gave it seeming to me alto-
gether improper, as well for
that it is of it selfe infamous,
as for the innumerable dan-
gers which usually happen
to them, who undertake such
like traffiques: wherefore I
said to him; I do not know,
Andrew, how nor by what
reason you your selfe reckon
upto methese Arts so noble,
so easie and so profitable, see-
ing that you have related to
me the perilous extremities
in which you have beene,
which your povertie and ca-
lamity assure me to be of little
profit & of great misery which
is therein, that makes mee
to

to marvel very much at your
persevering in your unhappy
trade, ere you were made
wise by the experiences past.

You have reason (he answered) and I confesse that
many hazards and disgraces
light upon vs, but one Oxe
eateth more than a hundred
Larks, I will say that one
good encounter shouiders
out many disgraces, which
have not in so great number
as you thinke, and though
they were, it is not possible
for vs to give over this trade
but by death, because this
Art hath I cannot tell what
with it, that it is like one sicke
of the Dropfie, who the
more he drinks the more he
thirsts, and of one onely act
there becommeth a habite,
qui difficile removetur a

subiecto, which is hardly removed from the subject. And I know wel that you will like my doctrine well, being so learned a man as you are, seeing they are accustomed to dispute among the Philosophers if this maxime of *Aristotle* (who saith *Ex pluribus actibus generatur habitus*, of many actions is begot a habit) be Universally true. And some say that of one only action a habit may be bred, which should be understood of morall actions, and those of worser sort: I will affirme that to breede a continuall custome in sinning, one only action is sufficient: but to doe well, there is need of many. The reason is cleere, for that the will of man being disposed to sinne, because

because it is called *fomes peccati*, the fewell of sinne, and for the miseries drawen upon it in its conception, one action alone leaveth in it a certaine inward disposition with which it becommeth easie, and disposed to like actions; but the desire being so marred, corrupt and ill disposed to receive vertue, there needeth not only one vertuous action, but many, if any disposition or custome of doing well should remaine after it. By which you may judge that albeit a thousand disgraces fall upon us it were almost impossible for us to forsake our trade, nor change our life, having already turned it into a nature, and if this should be done, it should be needfull to make the

world a new againe, more or lesse all wooll is haire, we are all of us of one brotherhood, no man is content with his state, he that hath most desireth more, that which costeth little agreeth best with us, and all (as the Proverbe goeth) like well.

But mishap be to that infortunat man who payeth for all; for as the Proverb saith, the Gallows are for all such, we rubbe all men, and for those finnes some are hang'd, others are rich. Happy are they who robbe Hippocrates-like, I will speake as the Physitians, whose faults the earth covereth, so that no man is able to accuse them, nor aske restitution of his life, and of the money which they have publickly,

publickly rob'd and in the view of all the world. And though some of these be spirituall men, others temporall, notwithstanding all meete in the same way, and shoote at one marke: for there be also horseleeches which sucke the world sweetly, and wring their necke, with a sad dumpish countenance, and a faire shew colour their ambitious designs with godly words. And for them, it is said in the Proverbe, the Divell is behinde the Crosse. There are others also, who though they wring not the necke, nor speake so much of God, apply neverthelesse the jurisdiction of their offices in favour of him that giveth them most; who being lap't

in long wide gownes making them to bee respected there is not a man that dare to give the a word, nor shew by any signe the evil satisfaction that they have by them: but the wretched person that neither hath God in his mouth, nor barke wherewith to hide himselfe, if he be not very wise & prudent all the persecutions of the world hang about him at once, all men spit in his face, and he is the marke of all the abuses in the world: wherefore blame not our Art before you understand it; for you should so offend all the world & perhaps your selfe, sith no man liveth without fault. How much more if you knew what sweetnesse there is to gather the fruit where one hath not planted, and to find
the

the ingathering in his garner
& in his cellar, himself having
neither fælde nor vineyard,
you would even licke your
fingers at it. Is this a smal mat-
ter I pray you, that a man ri-
seth in the morning not ha-
ving penny nor farthing, nor
knowing yet whence to have
it for to nourish his family,
and yet ere night he is worth
ahundred crownes, & know-
eth not whence they came?
Is this a small matter in grea-
test sloth and necessitie to
finde apparell cut and flast
without paying either for
stufte or making? Is there
any such Noblenesse in the
world, as to be a Gentleman
without rents, and to have o-
ther mens goods so his own,
as that hee may dispose of
them at his will, without
costing.

costing him any more but to take them? Doe you thinke it a small matter to be a Marchant without a stocke, to gaine two hundreth for nothing, without crossing the seas, going to faire or market, not caring if the Marchant turne banque-rupt, if the yeare be barren or plentiful, if wares be deare or cheape? And if ye will take our trade by way of reputation or credit, doth it seeme a small thing to you, to finde one who will insure us our life, whatsoever wee doe, and to have at our becke some Iudges, who save us from the lash from the Gallies, from torture & from the Gallowes only with a single & wel-assured promise to satisfie them with the gaine of our next theft?

theft? And that they do this not only for us, but for our friends, kindred and acquaintance? Abuse not your selfe, and acknowledge that there is no life more assured in this world than ours, for instead of one displeasure that wee have, there are infinite pleasures and contentments to be enjoyed. And so thus much for my profession and trade.

* *
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CHAP. III.



CHAP. IIII.

*To him the Thiefe relateth the
life and death of his Parents
and the first disgrace that
befell him.*

AS for my race, you shall know that I am a man borne of a woman, in a town of this world, whose name I lost in a sicknesse which I had in the yeare sixe hundred and foure. My, father was called *Peter* and my mother *Hope*, people, though meane, honorable and vertuous, of good reputation and praise-worthy manners. And as for the
good

goods of fortune, they were not so great, that they were able to give bribes, nor marry Orphans out of their meanes, nor so meane, that they obliged themselves to aske almes, nor to subject themselves to any man, but they were people that knew how to live, and that had bread to eate, and clothe to put on. In all the course of their life there was nothing found that they could be reproched for, nor whereof they could be reproved, because they heeded no other thing (particularly my mother) but to keepe their honour and the good esteeme which they had gained, for which and for the freedome and faire conditions of their proceedings

ceedings and conversation,
all the world honored and
loved them. But as vertue
is ordinarily envied, and
honest people persecuted,
there was no want of ma-
licious and wicked people,
who by false and rash ca-
lumnies darkned the bright-
nesse and glistering of their
good works & the cleannes
of their life. They were ac-
cused (I say) to have
robbed a Church, to have
spoiled the Vestrie with
the ornaments and chalices,
and which is worse, to have
cut off *S. Bartholomews* hand,
who was upon an Altar,
which they said was of
silver. An accusation as ma-
licious as false, especially,
for my mothers part, whose
devotion towards the Saints
was

was so great, that when she went to Church, if my father had not pull'd her out by the haire, or the Sexton had not shut the doore against her, there was no meanes to make her come out of the Church, although shee had beene three dayes without meate, and her devotion was so knowne to all the people, that she never came forth to the streete, but a thousand folke praied her to say some *Ave Maria* for women with child, sicke and other afflicted persons, having all of them great faith in her prayers. But as there are traitors enough to condemne a just man, and in this age innocency serveth to no purpose, if it be not favoured, for so much as
the

the Lawes goe as it pleaseth Kings, it came to passe that notwithstanding the reproaches which they gave in against the witnesses, more than sufficient to refute the malice of the accusers, and to manifest the innocencie of the accused, they condemned them to die, and together with them a brother of mine, and my mothers Nephew. Verily the case was strange and scandalous, though false, and their death unjust: but whatsoever the cause I doe not envie them the profit, which let them eate with their bread, they shall not goe to *Rome* for penance, for there is a God in the world that seeth all things, and seeing he punisheth that
he

he will not suffer one haire of the iust to perish, it belongs to him to avenge the wrong done to his servants, for so I may call them, yea even Martyrs, sith they constantly, suffered death for the love of God, they being accused of faults which they had not committed. **A** tricke, finally that they being poore, they were constrained to pay with their life, that which they were not able with their goods. I only may praise my selfe that I found some mercie with the Iudges, in consideration of my young yeares, and of the small experience that I had; yet the favour they shewed me, was a grace with sinne: because Iustice left me my life, with condition

dition that I should be the executioner of these Martyres. I was very unwilling and did all I could, not to commit so execrable a crime as that is, to take away their lives that had given me mine: but it was impossible to excuse me, but by losing my life with them. Wherefore I considering that another would doe that, which I refused, and of the other side the perswasion of my friends who with a great charge upon my conscience, counselled me to doe it, that so the whole kindred of my parents should not be lost, and that there should remaine some one in the world who might pray for them; I put on a resolution to doe that which for any other respect I would

would never have done. But this is my comfort, which is not a little one to me, that my father gave me his blessing at the houre of his death forgiving me all that I could have committed in this world, against the respect and reverence, which I owed him, giving me also some wholesome counsels, and recommending to me vertue and the feare of God, above all that I should ever strive to belike my parents and that I should shew my selfe such a one as those of whom I was descended. With these reasons and some others I remained greatly comforted, and resolved to end my prison with their life. I was left an Orphan, young, alone, or ill accompanied,
and

and without counsell, without knowing what side to turne me to, for to maintaine that life which these gentlemen had left me, because that the cockering and good cheere in which my mother had bred me, had beene the especiall cause of my undoing, shee suffering me to live idly and lazily.

Neverthelesse I seeing that the memorie of the good past brought me no profit, and that if I should live and eate bread it ought to be with the sweate of my browes, I determined to looke out for a master whom I might serve, or some handie-crafts-man with whom I might learne some trade, which was all in vaine, because

cause that the accident of my parents being in fresh memorie, and their infamie yet late, I found not one that would receive me into his house, nay not so much as to be a groome of his stable: wherefore I was forced to leave the countrey, and to goe try my fortunes in a strange countrey. What countrey is that (I asked him then) in which your parents dwelt, because if I be not deceived in the discourse of your relation, you have changed its right name as also its surname, and your owne? Cominand me not, I beseech you, answered he, to breake a solemne oath which we of our profession have made amongst our selves, which is never to re-
veale

veale to any man our owne
countrey, nor our parents
name, this being supposed
that it availeth little to the
truth of my history to know
it, and though it seemeth to
you that it is no myserie to
conceale it, beleeve me you
are deceived for so much that
there is nothing more dange-
rous in our Art, than to tell
a man true name, as well as
of his countrey, as of his
baptisme, seeing that as you
know, albeit we be fallen a
thousand times into the
hands of Iustice, and that
we be as many times con-
victed of some crime, wee
onely changing our name,
we ever make it appeare that
this is the first time that we
have beene taken, and the
first crime whereof we have
ever

ever bin accused, and no man knowing the name of our parents, nor of our countrey they cannot be informed of our lives & manners, nor our parents receive any shame from our disgrace seeing that as you may oftentimes haue seene, when they cōdemne a man the first words of his sentence say; such a one, of such a place, the son of such a man & such a woman is condemned to be whipt or hanged such a day, moneth and yeare, from which proceedeth nothing else, but sorrow to him that dyeth, and dishonour to his parents. If this be so (said I to him) you haue reason to hid it, & this being supposed that is not for your availe to tel it, & it availeth not me to know it, let us leave it,

F

and

and follow your Historie. It fell out then (said hee) that about foure leagues from the place of my birth, I put my selfe apprentice to a Shooemaker, it seeming to mee to be the most gainfull of all trades, especially in *France*, where all those that walke goe at it were post, even as if Iustice wererunning afterthem, and where all Shooe themselves against nature, that which is contained being greater than that which containeth that is to say, the foot greater than the shooe, whence it falleth out that the shooes last a very short while. I opened then mine eyes thither and bend my minde to this trade for that beside the gaine it was the
the

the most easie. But as from
 my infancie my parents had
 taught me to rip, it was not
 possible for me so suddenly
 to change the habite which
 I had already, turned into
 nature, and so fixe weeks
 past ere I could learne to set
 one right stitch. From this
 ignorance my Master tooke
 occasion to disdain me,
 breaking some lasts on my
 head, to see if they could
 leave some impressiõ beside
 the continuall abstinence
 with which hee punisht me,
 some of his friends having
 said to him that it was a sin-
 gular remedie —————
 and quicken my wit. This
 life seemed not good to
 me nor to bee desired,
 wherefore I resolved to for-
 sake it, and lay out for
 F 2 another

another more peaceable,
knowing particularly in my
selfe some motions of No-
blenessse, which inclined me
to things higher and greater
than to make shooes, where-
fore I conclude with my
selfe to search all meanes
possible to bring me into the
house of some man of quali-
tie and rich, being assured
that with the faire conditi-
ons and readinesse that I had,
my service should be well-
pleasing to my Master. Veri-
ly the resolution was good,
and the thoughts honourable
and noble; but so lame,
maime and without force
for want of meanes, and
apparell to set them forward
seeing that it is most certaine,
that if with my hands waxed,
my apron and other markes
of

of a Shoemaker I should have presented my selfe at the gate of some Knight, they would not have suffered me to enter

This difficultie held mee some few dayes in perplexitie without knowing how to enter upon my enterprises, notwithstanding making a vertue of necessitie, being vexed at the miserable life which I led, I determined to draw Physicke out of the disease, and honie from the Bees stings, and endeavouring to revenge my selfe on the Spanish lether and all shooc-makers. To this effect there came a notable boldnesse in my mind, yea and profitable enough and sure, if fortune who then was my enemy had not over-thrown

my designes and my inventions, I considered that if I stole any thing out of the house, my shift should have beene discovered in an instant, and I as a stranger and friendlesse, beene ill dealt withall, particularly, with the hatred which my Master bare towards me, & the harshnesse with which they are wont to punish household thefts in *France*. So rising on Fryday morninge early than I had beene accustomed, rubbing my hands with waxe and also my face, I went with my apron girt to mee, and my hands all bedawbed, to runne through all the shops of the towne, especially those that were best acquainted with my Master, and telling to every one

one that were in the shops,
that the Gentleman staid at
my Masters for a paire of
bootes of the eights, to put
them on incontinent, I asked
for one boote to trie if it
would fit him that desired
them. None made any dif-
ficultie to give me it, thin-
king that a man could not
be served with one
boote alone, otherwise the
most part of the shooe-ma-
kers knew me, and these who
had never seene me were in
a minute so well fatisfied
with my presence, that if
the first finder out of the
trade had come, they could
not have given him more
credite. With this inventi-
on I went almost through
all the shops of the towne,
ever heeding to aske for a

boote of the same size, and last that the first was of: And the invention fell out so to the purpose, and with so great ease that in halfe an houres space, I gathered me then two hundred bootes all of one size, and of one fashion, which having tied up in a sacke, I laid them on my shoulders and betooke me to the way. The fact lay dead without suspition almost two houres, but seeing that I came not backe againe, nor returned the boots which I had carried away, nor tooke that which I had left, all of them suspected that which truely fell out. And so this time being past, more than a hundred apprentices were at the doore where I dwelt, every one asking for his

his boote, which my Master
and some few of his neigh-
bours, who loved mee not
very well, seeing they told
the Iustice, who dividing
themselves through the three
gates of the Citie, met mee
not very farre from one of
them, because the weight of
my burthen suffered me not
to get out of fight as I could
have wisht. They brought
me back to the towne, and
proceeding against mee for
the fact yet hot and fresh in
minde, they condemned me
to walke foure houres
through the accustomed
streets (that is to be
scourged) with three
ycares banish-
ment.

C H A P. V.

F 5



CHAP. V.

*Of the first Theefe that was
in the world and whence
theft had its beginning.*

ALthough this noble
Art had no other
excellency but the
antiquitie of its
beginning and the Noble-
nesse of the first finder out
thereof, it might suffice to
the end that every good wit
should approve it for to be
the most Noble of all those
which are practized at this
day in the world, the first
inventour thereof was one
of the fairest Angells that
was,

was, whose beautie, dignitie and greatnesse was so extolled and high, that the most curious of his perfection found no other title more proper to exalt him than that of the Morning Starre, Governour of the dawning of the day, the Sun's Ambassadour. This then was the first Thiefe that was in the world, or before the world, if it be true that the Angells were created before time, who overcome by an ambitious desire, adventured rashly to robbe God of his glorie. But hee was degraded because Iustice tooke him in the fact, and seazing upon all the goods that hee had, condemned him to perpetuall prison, and together with him all his associats.

The

The second Thiefe that ever was in the world was our first father *Adam*, as bold as the Angell, yet not so blame-worthie for being not so malicious in his sin, and of lesse knowledge, albeit I cannot be perswaded that hee was ignorant of the obediēce, which he owed to his Creator, having knowledge infused in him. Neverthelessse overcome by the importunate reasons of his wife, and tormented with an ambitious curiositie hee was desirous to steale the knowledge and wisdom of God. But it fell out as badly to him as to the Angell, so that his fleeing and hiding himselfe served him to no purpose, for the Iudge having asked him, and he not being able

able to deny the fact, for that he was taken in the fault, his state of innocencie and originall justice was taken away, he and all his race remaining condemned to spend their life with sweate, travell and mishaps, and his wife to bring forth her children with sorrow. And if you aske mee why God did not equally punish these two theeves, being guiltie of treason, and having attempted one and the same kinde of theft which is the divine perfection. It was to this purpose that I have heard spoken by a great doctour and Preacher of the Church; because if God had punished man with the same rigour that hee punished the Angell withall, he had destroyed

stroied an intire nature, seing that all men sinned in *Adam* & so the world had remained imperfect. But in punishing the Angell, this incōvenience followed not, because many other Angels remained in heaven, and all the nature of Angels sinned not, and this is the cause why God was not so severe to man as to the Angels: but you shal better learn this curiositie from some other, who knoweth it better than I do. It is sufficient that those aforesaid Theeves were the first that brought theft into credit in the world. And wee cannot say, that pover-tie and necessitie stirred them vp to steale, because the first was the noblest and mightiest of all the Angells, and the second was the first of all men,

men, King of the living creatures, and absolute Lord of the earth. From thence is brought in the deceite which to the day, this world seeth, beleeving that poverty was the finder out of theft, seeing it is riches and prosperitie, because the love & desire of honour and riches groweth so much the more as it is increased, as a Poet saith very well. Ambition being an unsatiabie fire, in which how much more wood is laid, so much the more it is inflamed, and a Dropsie, in which the more one drinketh, the more hee thirsteth. Even so in those great theeves, the great riches and prosperitie which they had, was the cause of their unruly appetite, and unsatiabie

ble ambition, for that they desiring that which they had not, they could not attempt any other theft, but the glorie and wisdom of God, seeing they possessed all the rest. Whence you shall understand, that to steale and robbe is in a sort naturall to man, and that it goeth by inheritance, and propagation in all the lineage of men, and not by cunning. For if it be true that we all are partakers of *Adams* sinne, his sin being nothing else but to robbe God of his knowledge, it is evident, that there is in vs an inclination, disposition and naturall desire to robbe and steale. From *Adam* this profession was extended to all his posteritie, being alwayes kept on
foote

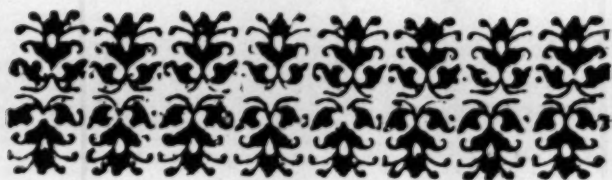
foote amongst the most noble and best qualified of all his children. So *Cain*, as jealous of this originall vertue, would needs steale from his brother *Abel* the grace and particular favour with which God received his oblations and sacrifices. *Iacob* cunningly rob'd the blessing from his brother *Eſau*, and it went well with him. *David* the wife of *Vriah*. *Achab* though himſelfe a rich King ſtole *Naboths* Vineyard. And finally *Nimrod* by theft ſubdued all the Inhabitants of *Aſſyria*. And if leaving theſe and other Theeves almoſt innumerable, which holy writing relate unto us, wee take the examples that humane hiſtories rehearſe unto us, we ſhall ſee that this ſingular

singular Art hath beene alwayes preserved among the Nobilitie, sith *Paris* stole *Helen*, ravisht before that by *Theseus*; The same *Theseus* stole *Ariadne*, and *Iason* *Medea*. The *Lacedemonians*, of whose policie and good government *Plutarch* maketh honorable mention had this laudable and vertuous custome of stealing, and hee that was most cunning and subtile in that Art, was in greatest account and estimation amongst them. The very mothers taught their children, while they were but little ones, to steale, holding it for an infallible point of policie, that they could never be good and brave souldiers, if they had not beene cunning and well experienced theeves.

theeves. I will not tarrie
now to tell the name and re-
putation which *Vircat* got
himselſe by his thefts, nor
the renowne which *Crocota*
deſerved by them in the time
of *Augustus Caesar*, for
I ſhould never
have done.

* *
* *

CHAP. VI.



CHAP. VI.

The theefe followeth his historie proving that all men of what qualitie so ever are Theeves.

THis Noble profession of stealing hath evermore (as I have said) beene held in high esteeme amongst the greatest and best qualified men of the world: but as there is no kinde of vertue nor noblenesse, which is not envied by the vulgar, it became in time so ordinarie & common that there was not so very a Butcher or Porter
who

who would not imitate the Nobilitie in their thefts. Whence and from the little discretion and exceeding great boldnesse that then was amongst people, it was one time so disdained and disliked that those who did openly follow it, were punished with shamefull paines and accounted infamous. But as all things of the world have their contrary weights; time would needs finde a remedie for this abuse, seeking meanesto steale without punishment, and so disguised, that not only theft seemed not vice, but was esteemed a rare and singular vertue. To this end many brave spirits invented the diversitie of Offices and charges which to this day are exercised

exercised in the world, every one of which serveth for a maske or cloake to make his harvest and enrich himselfe with another mans goods. And to the end that you may not judge my words rash, nor my proposition too bold, runne, I pray you, over all states that are in the Common-wealth, and you shall finde that wee all are the children of *Adam*. For I thus argue. That man that hath an Office of a thousand Crownes of rent, without any other living, pension or patrimonie, & holds a house for which hee payes eight hundreth Crownes a yeare, keepes a horse & two Pages and a footeman, his wife and two waiting Gentlewomen, his children and a Master to
teach

teach them, who to keepe
all this traine hath neede
of more then a thousand
crownes every yeare, yet
notwithstanding with all
this charge he is found at the
yeares end with two suites of
apparell, free from debts &
with five hundreth crownes
of gaine, and yet it rained
no more on his field than on
other mens, nor hath he in-
herited any thing of any of
his parents or friends. *Ergo*
a Theefe. A Tailer that eats
more than it cost him, and
at fixe yeares end gives ten
thousand crownes portion
in marriage with his daugh-
ter, never medling with other
trade save his needle and his
sheeres. *Ergo* a Theefe. A
Shooe-maker that keepes six
prentices in his shop, and
workes

workes but foure daies a weeke; and those not wholly at three yeares end that two tenements builded in the fairest streets of the towne, every one of which is worth two him three hundred pounds of yearly rent, without any other stocke, but that of his leather *Ergo* a Theefe. The Clerke who for every sheete of paper that he writes hath but a shilling, and who writes scarcely, fixe moneths of the whole yeare, which are hardly ended but hee is seene to have his Velvet stooles, damaske courtains, silke hangings, and other rich ornaments, which never came to him by heritage. *Ergo* a Theefe. Of the same kinde you shall find in all Offices giving

ving you to understand, that I doe not speake here of the good and honest, but of the lewd and baser sort, who blinded with profit and gain treade under their feete the feare of God, the love of their neighbour, and the truth of their own cōscience (who force the poore and needy to take sixe pence for that, which they sell in their shops for twelue pence) & it is, I say, of those by whom the evils, that I have mentioned ought to be understood. And by reason that the great attention with which you doe harken to my reasons, discovereth the desire that you have to know all that can be said upon this subject, I will shew briefly the invention and deceits which the

G naughtie

naughtie Tradesmen use for
to robbe and steale.

The Tailer stealeth asking
a third part more of cloth,
then there needeth to make
a sute of: and when he that
putteth it out to making,
presuming to be wise e-
nough for the Tailer, would
be by to see it cut, he vexeth
him, and casts a mist over his
eyes marking foure houres
along the peece and over-
thwart, and when hee hath
at last dazeld him with a
great many strokes and lines
with his chalke, hee throw-
eth a false ply under the
sheeres with which at the
cutting of a paire of breeches
one breech abideth with him
for his gain, besides buttons,
filke, lace, and lynings.

The linnen Weaver stea-
leth

leth in asking more yarne than the web hath neede of, laying fiftie ells instead of five and fortie and with the remainder of many broken threeds he pincheth out the length, which makes worth to him the eight part, all which he stealeth.

The Cordwainer restoreth with his teeth that which hee stealeth with his——biting and drawing thinne the leather, so that of one paire of shooes which one giveth him to make, there resteth to him at least an upper lether or a heele for a third. And if the lether be his owne, he sets on a rotten soale with rotten threed, to the end it may be the sooner spoil'd and fall off, which I thinke but stealing.

The Physitian and the Chirurgion both steale, the one appointing and th'other applying plaisters, which feed the disease and make it worse to the end that the time of the cure continuing long, the fees may be the greater and the more.

The Apothecarie stealeth with a *quid pro quo* — putting in one drugges for another, and taking that which is cheapest, not considering what humour should be purged, and what vertue the drugges hath which he applyeth, in which hee stealeth the honour and reputation of the Physitian, and the sick persons life. And if haply any call for an oile which he hath not, he wil not faile to give of that which hee hath for oile of
of

of — or other costly oyle
which any shall have asked
them, that they may not
lose the credit of their shop.

The Marchant stealeth in
putting out his money upon
use, taking more than the sta-
tute alloweth, and writing
downe in his booke such a
debt, which, it may be, shall
be thrice paid,

The Notary stealeth with
an (&c. *Et cætera*) a whole
Lordship, and if there be a
question of any criminall
processe, the Scrivener for
money that he shall take of a
forfeit, will sell the soule of
the poore innocent.

The Counsellour & the At-
turney steale selling a thou-
sand lies to the poore client,
making him to understand,
that he shall win his cause, al-

beit they see cleerely that he hath no right at all; and many times it falleth out that the Lawyer agreeth with another to sell the parties right and part the gaine betweene them.

The Iudge stealeth Iustice from this man, having pitie on him, who by some bribe shall have already corrupted him, wresting violently the texts of *Bartole* and *Baldus* for his own profit.

The Drugster and other Marchants, that sell by weight steale, putting under the scale a very thinne plate of leade, where they put that which they would weigh, with which they shew that there is more then weight, albeit there be many ounces, and when they doe not that, with

with their little finger they touch the tongue of the balance with which they make the scale sway to what side they will.

The Vintner stealeth a hundreth thousand wayes, mixing and blending one wine with another, beside the water that hee putteth amongst it, and when his wine by the force of so much mingling and watering hath his strength, hee hangeth amongst the lees a little bagge full of Cloves, Pepper, Ginger and other spices, with which he makes it still seeme to be good.

The Butcher also stealeth blowing up his meate with a Cane, that so they may seeme the bigger, and that he may sell them at a deerer

rate than they are worth.

The Treasurer stealeth the third part, yea the halfe of a pension, when a poore needie man asketh him, because that hee, who should receive it, being drown'd in debt or charged with some vrgent necessitie, denieth not to give the halfe, nor makes he any conscience to demand it.

The Marshall stealeth taking a poore harmeleffe man, and laying him in hold never telling him for what, and at the end of three or foure dayes that hee keepeth him in a chaine, sends a Divell of those that belong to the prison, to tell him that hee is accused for making of false coine, and that there are ten witnessses who have given evidence

vidence against him: but that for the respect of some of his friends, hee will set him at libertie some evening, if he will give him a hundreth Crownes to give content to the witnesses, and to make them in some sort to hold their tongues, whereby the poore wretch being fore affrighted, selleth all to the shirt on his backe to be rid of so great affliction.

The Courtier stealeth the report of a favorite, ascribing to himselfe that which another receiveth: because being loaded with feathers, brusling up himselfe, poised and straighter than a spindle he goeth to the Court, and hearing, at the gate, or in the Court-yard where the Pages waite, some
G 5 newes

newes, hee returneth to see his friends, and gives them to understand, that the King drew him aside, speaking secretly to him two houres, and amongst other things hee told the newes that hee brings.

The Perfumer stealeth mingling the perfumes and multiplying the Muske with a Cowes liver rosted, the Amber-grees with sope and sand, and the Sivet with some Butter.

The Priest stealeth, saying foure Masses instead of forty for which hee hath bin paid beside the monie that he receives for yearely Masses for the dead, Answers and other duties which he never remembers.

The Religious (Monkes
and

and Friers) steale whole patrimonies, assaulting with a grave countenance and a wry necke a poore sicke man at the point of death, and laying before him a mountaine of doubts and burthens of conscience, turning and stirring them up to pious deeds, applying to their own Monasterie all that which he was bound to restore, without ever making any scruple of conscience to leave halfe a dozen of Orphans defeated of their inheritance, and the sicke mans wife to live upon almes.

The Preacher stealeth, picking from *S. Thomas* and *S. Austin* the best of their workes, and having robbed them to their very thoughts, selleth in the Pulpit their doctrine.

doctrine as though it were his owne making himselfe the inventor and author of that which belongeth not unto him.

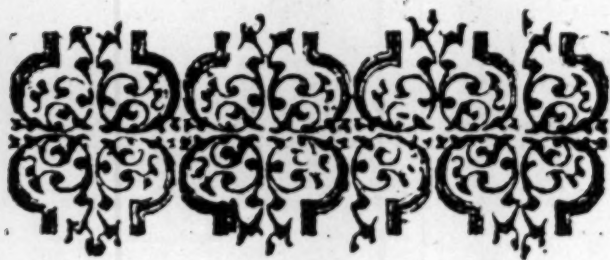
The Blind man stealeth the halfe of every song that he singeth, because that having received money from him that biddeth him sing, and it seeming to him that he is gone from him three or foure paces, he beginneth againe his first tune, and asketh a new that some body would make him sing another.

The Begger stealeth telling a thousand lyes to him that giveth the almes, saying that he hath bin robbed, that he hath bene sicke, that his father is in prison, and counterfeiting himself lame, with
which

which hee pulleth from men
their almes.

Finally, all doe steale, and
every handy-crafts man hath
his own invention and parti-
cular subtiltie to this effect:
but seeing there is no rule so
generall, that hath not its ex-
ception, wee may exclude
from the number of Theeves
all those that have a good
conscience, as foote-men,
Hostlers, Cookes, Sergeants,
Iailers, Under-jailers,
Panders, Bawdes,
Ruffians and
Whores.

(* *)



CHAP. VII.

*Of the difference and variety
of Theeves.*

ALl the Theeves a-
foresaid are called
discreete, because
that every one in
his place striveth to cover
theft the best hee can, trans-
forming it into Nobilitie and
vertue, and this manner of
stealing is the safest and most
secret. Of these there is as
great varietie and difference,
as there are severall Offices
in the Common-weale, yea
there are other Theeves who
steale

steale openly and without maske: who, although they are not so many in number as the former, are notwithstanding more, and their differences are as many as there are inventions to steale, which being redacted into a shorter number, are divided into Robbers, Staffadours, drawers of Wooll, Grunets, Apostles Cigaretts, Dacians, Maillets Cut-purses, Satyrs, Devont, and Governours of the House.

The Robbers steale upon the high wayes and solitarie places with great cruelty and tyrannie, because that seldom doe they robbe without killing, fearing to be discovered and followed by justice. The meanes & flights that they have to coine to
their

their purposes are diuerse :
for sometimes they will fol-
low a man fifteene dayes
never losing the sight of
him, waiting while hee goe
out of the towne. And the
better to over-reach him one
of the companie goeth dis-
guised in a Marchants habit,
a guest of the same Inne,
with a certaine packe of old
cloth, or some other inventi-
on, giving to understand that
he is a strange country Mar-
chant, and feareth to travell
alone. With this lye he fal-
leth into discourse with the
poore Marchant or passen-
ger craftily getting out of
him, that which hee desireth
to know, & learning whence
he is, whether he goeth, what
Marchandise he carrieth, or
what businesse he goeth, a-
bout.

bout, and when he is to be gone, whereof giving notice to his companions, they lye in waite for him at some place most convenient for their purpose. Others make themselves lurking holes behinde some bushes, growne up to the thicknesse of a wood, and when they perceive a far off, or by some spie, a passenger, they lay in the middle of the way a purse made fast, some shew of money, or a little budget, that in the meane time while he alighteth and staieth to take it up, they may come timely enough to take from him that he carrieth. Others being hid in the most secret places of the high way, send one of their companie in Carriers clothes, who seeing
the

the Passenger approach stayes to looke on him, and making shew to know him and to have some letters for him, & holding him in talke, busieth him in such fashion, that the others have the time and meanes to surround him. Others lying somewhat out of the way, faigne a lamentable and pitifull voyce, with which they tye the passenger to stay, and to goe see what it is, and while he that makes this moane deceitfully declareth his griefe, the ambush leapeth out that strippeth him to his shirt.

Your Staffadours are a second sort of robbers, little differing from the former, though more courteous, and not so bloody; those goe calmly into the house of
some

some Marchant, and not finding him there, seeke for him at great leasure, at the Exchange, in the fields, at Church, and in the middle of a thousand people, drawes neere to him softly talking in his eare, making as though hee would communicate to him some busines of great importance, and shewing him a Dagger, saith, this Dagger demandeth a hundreth crownes, brought to such a place, such a day, and if you doe it not, you shall die for it. The poore Marchant sore affrighted by such words dareth not to misse, for feare to be killed.

The Wooll-drawer stake their name from the theft they practise, which is to snatch cloakes in the night,
and

and these have no other cunning save the occasion: they goe ever by threes or foures betweene nine or ten a clock at night, and if they do finde a fit opportunitie they let it not slip. Most commonly they come forth to snatch cloakes in the darkeſt and rainest nights, and to them places which they see is most quiet and most out of the way, at least upon the one side, to the end that the neighbours may not come forth (at the outcryes and noise which the robbed are commonly wont to make) and take them. These same are accustomed sometimes to go in Lackeyes clothes to come in to some Maske or feast, making shew to looke for their Masters, and with this

this liberty, they meete with a heape of cloakes, that the Gentlemen use to leave in the Hall, being sure that no body will meddle with them they in the view of all in the place, nimbly take up two or three on their shoulders, and get them gone with them, saluting all those whom they meete, with Cap in hand.

The Grumets take their name from the likenesse that they have to those young boyes in ships, who clime up with great nimbleness, by the tacklings to the top of the Mast; and the sailers call them Cats or Grumets. Those that beare this name steale by night, climbing up lightly, by a ladder of ropes, at the end of which they
have

have two little hookes of iron, to the end that throwing them up to the window; it may catch hold there and they easily get up and empty the house. These runne about the **C**ity and the **C**ountry, stealing not onely gold and silver, but also Wheate, Rye, Barley, Oates, and finally all that ever they doe finde, and when they have plaid their prize, they cunningly tye a line made fast to the point of the little hookes, which, after they are come downe, they drawing, the two hookes are raised and the ladder falleth, without ever leaving any print or marke of the theft.

The Apostles take their name from *S. Peter*, because that even as hee beares the
keyes

keyes of Heaven, so also they ordinarily carry a pick-locke or vniversall key with which they open all manner of doores, and because of too much noise, that the locke may not rattle, and awaken the people a sleep, they put in a plate of leade with which they breake it in peeces, so that they who lie neereſt can perceive nothing.

Those whom they call Cigaretts, have for their particular office to haunt Churches feasts and publique assemblies, at which they cut off the halfe of a cloake, cassock sleeves, halfe a gowne, the quarter of a jumpe and finally whatsoever they finde, for of all these they make money.

The Devout are Church-
theeves,

theeves, becaufethere are no
Eafters, Pardons, nor Iubilie
which they vifite not: they
are continually on their
knees in the Monafteries,--
having their beades in their
hands, to cloake their knave-
ry, waiting their time, either
under fome Altar, or be-
hinde fome table, on the eve
of fome folemne feaft, to the
end that they may get out
by night.——and to fpoile
the image of all the orna-
ments about them. In this
fort of theft they do more-
over adventure into the Mo-
nafteries of the Religious as
well as into other Churches,
becaufe that as they are cha-
ritable, and feare to be ac-
counted diforderly, they fel-
dome put a theefe into the
hands of juftice, and for all
the

the mischief that hee commits a man getteth out of their hands, chastised with one onely discipline all about the Cloisters by a procession of Monks who charge him, after his amendment, to feare God.

The Satyrs are men living wilde in the fields, that keepe their holds and dwelling in the Countrey and forsaken places, stealing horses, kine, sheepe and all kinde of cattle which by occasion come in their walke.

The Dacians are cruell, mercilesse people, held in our common-weales in lesse account than th'other theeves: these steale children of three or foure yeares old, and breaking their armes and legges lame and disfigure
H them,

them, that they may afterwards sell them to Beggers, Blinde folkes and other vagabonds.

The Overseers of the house have this name frō the particular care that they have to looke out for provision of bread, meate, and other victualls to feede their companions, and as there is not any thing in the world that a man loveth better than to eate and drinke, the inventions and meanes that theeves have, are so severall and so exquisite that it is impossible to tell them all. Some are accustomed three or foure to meete in the twilight at night and taking a bottle of five or sixe pottles with a fourth part of water in it, they goe to a Taverne bidding them

them fill the bottle with the wine in the house, and having agreed for the price, the poore Vintner beginneth to measure while it be almost full, then they make shew of a desire to taste it, if it be the wine that they bought at the beginning, and scarcely have they tasted it when bending their browes, casting up their eyes and wrying their nose they cry out at the wretched Vintner, saying that he is a theefe and a deceiver, who hath changed them their wine. The poore fellow seeing that his oathes and curses availe nothing, is content to take his wine again and to take out the bottle the measures that hee had put in, by which meanes they have a fourth part left so well sea-

soned that it may passe for wine of sixe pence a quart. Other whiles they goe five or sixe in companie to the Taverne with two great pots so like th' one to the other, that very hardly can there any difference be perceived betweene them; they carry th' one emptie and the other full of water under his cloak, and biddes them fill the emptie one with the best wine that they have, never taking care for the price, and it being full, the one of them takes it under his cloake, and the other staies reckoning with the Vintner, holding his purse in his hand and making shew to pay him: being upon these termes, the others come in, and aske aloud whether or no they shall suppe there, which

which the Vintner seeing,
allured presently by the
gaine that hee shall make if
they suppe at his house, per-
swades them to stay, and they
take his counsell determining
to goe to the Cookes to buy
some joynt for supper, and
to call backe the rest of their
comerads, leaving the pot
full of water to the Vintner,
that he may keepe it in the
meane while till they come
backe, with which he remai-
neth contented and well assu-
red, thinking hith himselfe,
that though they never re-
turne, the pot notwithstanding
shall remaine with him
for his gaines.

As for the provision of
flesh, poulterie and other
things they have a thousand
inventions, whereof I will

tell you one only which hapned long agoe to one of my copfemates. It was, if I rightly remember, on a holy Saturdayes market, in which they sold great store of Hennes, Partridges, Rabbits, Pullets and other things against the feastivall day. Three of the company went out to seeke for provision, dividing themselves every one to his owne walke, the two met with a Countrey-Clown loaded with Capons and Partridges, which were in the market; one of them drew neare to buy up all that he had, & cheapning a quarter of an houre with the Clowne, agreed to give him ten Nobles for all his ware, giving it to his fellow to carry it home, and he stayed behinde

hinde with his hand in his pocket, making as if he would pay him. He searcheth both the sides, of his hose, drawing out first a great purse, next a little one, afterwards a hand-kercher tyed in knots with some papers folded up, with which he enchanted the Clown, and gave his companion time and leasure enough to get him out of sight, and at last not finding in all his budgets the whole summe, he bids the Clowne follow him and he should pay him. The Clown was content, and beginneth to follow him with diligence, and almost on the trot, because that as my Companion had an intention, to get out of sight crossing the streets and lanes he walk't

a-pace with posting speede.
But seeing himselfe so close-
ly followed by the Clown
he went into the Cloister of
the *Austin* Friers, where
there were some Friers con-
fessing folkes, and having
made a devout prayer, hee
turned himselfe towards the
Clown, saying to him, My
friend, the provision that
you have sold me is for this
House, and that Father, who
is there a confessing is the
Proctour, I will goe tell him
that he must pay you; and
speaking thus, he comes to
one of the Confessors with
the Clown after him, and
turning a little aside hee put
fixe pence into his hand, and
whispers him in the eare say-
ing, Father, this country man
is one of my acquaintance,
and

and commeth hither to be
confest, he lives fixe miles
hence, and he must of neces-
sitie goe backe to his house
this evening, I beseech you
to do me the favour to con-
fesse him out of hand and let
him goe. The good Father
obliged by the almes given
aforehand, promist him, that
when hee had ended the
penitents confession whom
he had at his feete, hee should
dispatch him presently. With
this answer, he called to the
Clown, and said to him,
friend, the Father will dis-
patch you by and by, when
he hath made an end of con-
fessing this man, to which
the Father added goe; not
hence, I will give you con-
tent presently. With these
words my companion parted

H 5.

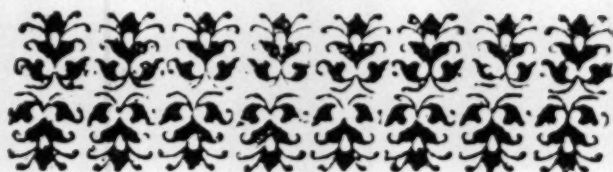
from

from them, and the Countryman staid, reckoning on his fingers the money that hee should lay out on shooes, hat and other trifles which hee minded to buy as well for himselfe, as for his familie out of his Poultry money. The penitent makes an end of his confession, and the father makes a signe to the Clown to draw neere; the Clown was not in so trembling a perplexitie, with so great hast as those who come to confession, which the good father was much offended at, it seeming to him that he had little devotion and lesse humility to be confessed. The Clown stood bolt upright, looking heedfully upon the Confessor, to see if he should put his hand in his pocket,

pocket, and the Confessor look't upon the Clown in likemanner, astonisht to see him stand with so little devotion. Notwithstanding excusing him because of simplicitie which is ordinarie to these Country people, hee biddes him, kneele. The Clowne at the beginning made some resistance, thinking it to be an extraordinarie ceremonie for one to kneele to receive money, nevertheless at last he did it though grumbling. The father bids him make the signe of the Crosse, and say his confession, whereat the Clown lost all patience, beleeving the Confessor to be out of his wits, and standing up beginneth to mumble within his teeth and to sweare with great

great obstinacie. This assured the Confessor that the Clown was possessed with a Devill, and having made the signe of the Crosse beginneth to conjure him, putting *S. Austins* girdle about his head, and saying some devout prayers, with which the Clowne went out of his wits, taking the good Father by the surplis and casting him down upon the ground, demanding aloud mony for his poultry. The father supposing that hee had all the fiends of Hell rogether upon him, beginneth to say, the Letanie with a weake and affrighted voyce, and to commend himselfe to all the Saints in the Almanacke, praying them to aid him. At the clamour and noise, the whole

whole Convent began to be troubled, all the Monkes comming out in proceſſion with the Croſſe and the Candleſtickes, caſting holy water on every ſide, and believing that there was a Legion of Devils in the Church. They came thither where the Confeſſour was at debate with the Clown, who ſtill was asking money, for his Poultry, & the Prior having asked the Cōfeſſour concerning this accident & having alſo heard the Clownes reaſon, the juſtice of them both was diſcover'd with my Cōpanions wicked deede. In the end ſome devout perſons who were in the Church, paid the Clown his monies who went backe contented unto his houſe.



CHAP. VIII.

*The Theefe continueth the
differences among Theeves
with three disgraces
that befell him.*

THe Cut-purses are
the commonest
Theeves of our
Common-weale,
who have an endlesse deale
of meanes and wayes to
steale. All their studie con-
sisteth in thrusting their hand
in the pocket of whom they
approach, and cunningly to
draw his Purse from him (he
not perceiving it) with all
that

that hee hath in it. These haunt the Churches, Sermons, Faires, Assemblies & publicke meetings, that they may worke their feate in the throng, he that takes the purse gives it presently to another that is by him, that if he should be taken with his hand in his pocket, he might prove them lyars and cleare himselfe before all the world.

I will tell you a wittie tricke which I once plotted, though it fell out but badly by me, seeing that the heedfulnesse, with which you hearken to me, makes me know that you are not wearie to heare me. The last yeere there came to *London* a Merchant of *Italie*, rich, courteous and of good carriage,
who

who being in rouled by our spies I took the charge upon me to deale with him. I rose that day betimes in the morning, lest I should lose the occasion, and after I had dog'd him through many streets, Lanes and Churches (for he was verily a good Christian) wee came to a crowd of Marchants wont to be kept in the Exchange about eleven a clock, seeing him alone, I came to him, talking to him of a bargaine very profitable & certaine, which made him open his eyes, and listen heedfully to my reasons. Then seeing him thus fitted to my inventions, I winded him gently into a Maze of difficulties, in such sort, that I never ceast to declare to him.

him the businesse, nor he to learne the circumstances. My Camerade then drew neare making shew as if he knew me not; and to be desirous to interpret the traffick for him which I had propounded, whereupon the Marchant began to take no more heed to me, and I to thinke evermore of him. I put secretly my fingers in his pocket to try the depth and breadth thereof, & perceived that it and its Masters little care gave me free liberty to put in all my hand. I did so and at the first essay, I drew his purse, at the second a silver Watch, which he carried tied to a small gold-chaine, with which I might have bin content if stealing could be limited. I was resolved

ved to try the third time, to see if I could draw thence a Holland hankercher, which before he had shewed edged with curious bonelace, but I could not be so nimble to draw it, nor my Companion to hold him in talke, but he felt me, and running to save his pocket with his hand he could not misse but meete with mine, wherewith being vext and suspitious, he presently knew that he had lost his purse and his Watch, and not finding them he tooke me by the necke, crying A theefe A theefe. I foreseeing the evill that might befall mee (for *Astrologie* is very necessary for a Theefe) had given the purse and Watch from underneath my cloake to my companion, as soone as ever

I had drawne it, who was but only two steps from me: Wherefore with the assurance that I had, that he would finde about me that which he sought, I scorned all he said, giving him the lie a thousand times. The Marchant holding me fast by the collar, with a loude voyce calling for his purse, in such sort that he made all upon the place to gather together. But my Camerade seeing that my honor runne a great hazard, if the businesse should be proved amongst so many people, secretly calls a crier who was at a corner of the place, whom he made cry, If any one had lost a purse and a silver Watch, that he should come to him, & give true tokens therof, he would
restore

restore them, and withall departed the place. Hardly was the sound of the first cry heard but my good *Italian* let me goe, intreating me with great humilitie to forgive him the rash judgement conceived of me, which I did at the request of the companie, and presently got me out of sight. He went as nimble as a Roe to seeke for the cryer, and having found him he gave the true tokens of his losse, but he that had bid him doe it could not be found any more; and so I escaped this dangerous accident.

The Duendes a *Larins* so called for the likenesse that they have with the spirits of this name, begin to walke through the towne in the evening

evening, and finding some doore open, they enter softly, hiding themselves in the Cellar, in the stable, or in some other dark secret place, to the end they may throw out at windowes all that is in the house, when those within are fast a-sleepe. I adventured once to play such a prank, and turne my selfe in an Angell of darkenesse, but I was deceived. It fell out then, that one night on the Eeve of a high holy-day I went to seeke my fortune, my mishap made me meete with a doore halfe open, into which thrusting my head I saw that all my body might enter, I went up a paire of staires to a great Chamber well furnisht and fitted, and thinking that it was a safe
course

course for me to hide my selfe under a bed, while these of the house were gone to rest, I did so. After foure houres that I had laien all along on the flower, I heard a noyse of folks, comming up suddenly into the Chamber, you neede not aske if I was heedfull to see who they were, and by and by with the light of a Candle I saw the feete of two footmen and one maide laying the cloth with great diligence, and were making of a fire, because the Master of the house was to suppe there. The table furnish't with sundry dishes of meate, foure or five sate downe, besides the children that were in the house. I was then so affrighted and confounded, that I
thinke

thinke verily if the noise of their voyces and the great number of children had not hindred them, they might have heard plainely the beating of my joynts, because my buttockes beate so hard one against the other, that I thinke the noise might have bin heard halfe a mile off. By mischance there was a little dogge, that runne about gnawing the bones that fell from the table, and one of the children having thrown him a bone, a Cat that watch't under the table was more nimble to catch it with which she run away to hide her under the bed, the dog grinning and pressing to take the bone from her, but the Cat could so well use her claws and defend her prize, that

that having given the Dog on the nose two or three blowes with her paw, there began so great a skirmish, and there was such a hurly burly between them, that one of the waiterstooke a great fire-shouell that was in the Chimney and cast it so furiously under the bed, that if, as it gave me over the nose with the broad side, it had lighted on me with the end, it had kill'd me out-right. The blow was so great, that I was above halfe an houre ere I could come to my selfe, but it made the Cat come out like a thunder from under the bed, and the Dog staid grinning and barking with such a fury that neither fawning nor threatning of mine could quiet him, where-
at

at the waiters at table were so vext that they began to chase him out, throwing fire-brands at him, which made him come out from under the bed, and leave me therein the pangs of death.

The Dogges noise was done, and there began another in my guts, so violent, that to stay the sudden rumbling of a flux in my belly, which the apprehension and feare had moved I was constrained to sneeze thrice, & with the force of my sneezing to wrong my breeches by the liberty of that unjust violence. These two noises met together, and making one of two, increast so much the force, that it made all at table rise, and take off the Candles, to see what was this

I noveltie.

novelty. They pulled me out, but I could give no reason that could be heard, nor humble suing that could be admitted, so I remained subject to the rigour of their vengeance, they stript me starke naked and binding me hand and foote, they began to scorch me with a lighted Torch not without loud laughing, and after they had satisfied their furious passion, they put me in the hands of Iustice, out of whose power I escaped signed and sealed.

The Mallettes are a sort of theeves who hazard themselves upon great perills and inconveniences, for they are made up in a bale, basket or dry fat, faining that it is certaine Marchandise sent over, which they make some
one

one or other of their friends
in Marchants apparell carrie
from one house to another,
that when night commeth
and every one being fast a
sleepe, he cutteth the cloth
with a knife, hee breaketh
forth to empty the house. I
was one of those when the
fourth disgrace befell me,
because a friend of mine ha-
ving counterfeited to have
foure bales to be laid by
night in a rich goldsmithes
house, counsel'd me to be
pack't up in one of them, co-
vering the sides thereof with
cloth and webs of fustian.
The goldsmith made no dif-
ficultie to receive them, for-
somuch as he had not them
in keeping but a little while,
and that he thought, if the
owner in the meane time

should happen to die, some one of them might fall to his share, so he made them to be laid in his backe-shop, whereby I was well assured to worke my feate. I waited while night with such desires as that plot deserved, which notwithstanding fell out to my disgrace; for three or foure prentises meeting that night in the house, of intention to tarrie there upon occasion of the bales, resolving to lay them together, and lye upon them. After supper, every one withdrew himselfe. The prentises fitting the unhappy bed, or to say rather, the bale, in which I was in the middle of the others, on which they began to sleepe so soundly, that one might have drawne them a
mile

mile and never awakened them. I being impatient of the exceeding great weight that I felt, not daring to stirre my selfe more then I had bin dead; and on the other part the little breath that I had, being choaked, I began to stirre my selfe a little, and seeing the unmoveable weight of that which was on me; I certainly beleev'd that they had layd a bale upon me; with which imagination, and the extreme anguish that I suffred, I drew a sharpe knife, and thrusting it up, I made a great hole in the tillet of the bale, and a huge deepe wound in the buttocks of him that lay upon me. Hee rose like a thunder raising his voyce to the heavens, calling for
I 3 neighbours

neighbours helpe and the Iustices aide, thinking that some one of his companions would have kill'd him. The confused noise of all the neighbours, and the alarum was so great, that ere the Master of the house had lighted a candle, the Iustice beating open the doore came in, and finde the poore wounded fellow in his shirt bleed and faint, and the other vexed and confounded, takes the deposition of him that was wounded never taking notice of the bale, nor coming neere it, thinking that it was not needful to know the place where hee was hurt. But the goldsmith, who attentively hearkened to the Iustice, and beheld the circumstances of the fact, seeing
the

the poore-hurt fellow all bloudie, supposed that the bales and the cloth in them might be bloody and spoil'd and he bound to pay them, and with this unquietnesse he came neere to looke on the bale, and seeing it cut thrust in his fingers to trie if nothing was spoil'd, and he mist not to finde my bearde. I could very well have bitten him if I had thought it had bin the best of my play, but I lay quiet, thinking that he would never guesse what it was. He held the torch nigher to the hole, and stooping to see that he had touch't, the waxe began to melt and drop upon my face, which forced me to remove a little, and him to marre all, crying aloud.

Theeves, Theeves. The Iudge came neere, who was yet making one write the deposition of the hurt man, and opening the bale, they found one within it. They carried me to prison, whence I came out at the seventh day after at a cartes taile well accompanied, beside other favours that they did me, whereof the greatest was to condemne me to the gallies.

All the aforesaid Theeves have ordinarily their spies at Exchanges, Faires and common Markets, viewing all that goe and come, and learning what money they carrie, how much, and in what sort, where they leave it, and in what hands, to give notice thereof to the companie. And herein there
is

is such diligence, and so great care, that there cometh not any stranger to the towne, but in a quarter of an houre after he is registred in our booke with all his qualities: to wit, whence he cometh whither hee goeth, and what is his trafficke: and if there be any negligence herein, the spies that have these places of the Citie in their charge, lose the profit and gaine that should come to them that day, out of the common purse, beside a shamefull reproofe which our Captaine giveth them in presence of
all the other
Theeves.

(* *)

CHAP. IX.



CHAP. IX.

*Wherein the Theefe relateth
his wittie diligence to free
himselfe out of the Gal-
lies of Marseiles.*



OU may thinke, I
had no great maw
to that journey,
which these Gen-
tlemen commanded me to-
wards *Marseils*, sith there
could be no pleasure in that
which is done upon con-
straint. Neverthelesse I o-
beyed with great resolution,
hoping that fortune would
offer some good occasion to
set me at libertie: so all my
studie

studie and care was onely to
finde out the means to attaine
to this end. And having tried
many which came to no
effect, he practized one
which might have hapned
well, if fortune had bin con-
tent with my past troubles,
and had not made mee fall
any more in the tryall there-
of. The invention then was
on this wise. The Captaine
of the Gallie, where I was
slave, being exceedingly in
love with a Lady of good
ranke, and she in no wise
loving him, hee tried all
meanes (though impossible)
to bring her to his bow, and
as is usuall with Lovers to
be the more inflamed when
they finde their beloved hard
to be won, the Ladies ex-
treme coldnesse was burning
coales.

coales to the Captaine, in such sort that he never enjoyed rest but when he was talking of his love. I having got knowledge by the report of a slave that went daily to my Masters house, there to carrie water, wood, and other necessaries, determined to try my fortune, and not lose the occasion. So I spake him kindly, promising him that if he would faithfully aydeme, that he might hope assuredly for his liberty, whereof I would as well make him certaine as of mine own. The good *Antony*, (for so the slave was called,) put so much trust in my words, hearing me speake of libertie which I had promist him, that waited but for the houre to be employed in that
which

which I did intreate him, and he thought there was not time enough; hoping with great impatiēce, that I should declare to him that; which he was to doe for me: who seeing him so well minded on my behalfe, and otherwise fillie, faithfull and true, I shewed him my resolution, recommending to him secrecie, and wisdom above all things. I said thus unto him, My friend *Antony*, know that it is long since I have desired to impart a secret to thee, which I will tell thee of: but as all things require wisdom, patience, and the occasion, I have not done till now; because I thought it not fitting till now to do it: as also, because not being so satisfied (as I am this present)

of

of thy goodnesse, seeing, as the Proverb saith, one should eate a bushell of salt with his friend ere he trust him. Thou knowest well our Masters love with this Lady that dwelleth by the great Church, and how much he is out of kelter for her, yet never having received one favour of her, after so long time spent in her service, and so many Duckets spent in vaine for love of her. No w if I should finde a meane and assured invention, to make him without the spending of one shilling, or troubling her doores enjoy his pleasure, what reckoning would the Captain make of this service, and what reward would he give him who should bestow on him that which he so earnestly

nestly desireth? Verily (answered *Antonie*) I hold for certaine that he would turne foole at his contentment, and not only would he give thee thy libertie, but also to all those for whom thou shalt aske. Goto friend, said I, if thou hast any particular acquaintance with some one of them who are most familiar and best liked in the Captaines house, thou must acquaint him with this businesse, that he may tell him, and assure him that I will doubtlesse doe that I promise, and I counsell thee that it be not delayed. The content which *Antony* received was so great, that without bidding me farewell, nor answering me one word, he went from me like a lightning

ning, intreating a souldier of the Gallie, that he would bring him into the Captaines house, to talke with him of a matter of great importance. He was there, and could give order for my businesse, that halfe an houre after, the Governour of the house came to the Master of the Gallie, charging him to send me with a souldier to the Captaine, because he would see me. The quicke effect which *Antonies* diligence wrought, gave me extreme great contentment, and made me hope that so good a beginning would bring my designes to a happie end. Finally, I was at my Captaines house, tartard, torne, and naked, and with a great chaine tyed to my footc. He comming to
meete

meete me, as if I had bin a man of great ranke, and laying his hand upon my shaven head, began to talke kindly to me, asking me what country-man I was, what was my name, and why I was condemned to the Gallies. And I having answered him in a dissembling manner, and lying the best I could, he drew me aside, to a corner of the Chamber, asking if that which *Antony* had promised him, was certaine, Sir, answered I him, I know not what he hath said, nor what promise he hath made, yet I will tell you, that if he hath spoken according to that which I told him, all is true, without failing one tittle. Sir, I told him, that if you would promise to release
me

me out of this distresse which
I indure, and to give me my
libertie freely and wholly,
I should make you injoy the
love which you desire with
so great passion and which
so torments you, I promise
you moreover and as-
sure you, that making this
condition with you, if I per-
forme not my promise you
shall my head cut off, or
throw me into the sea. Thou
bindest thy selfe greatly
(said he with a smiling coun-
tenance, alreadie desirous to
see the effect of my promise)
but if thou art a man of so
great knowledge and skill,
that thou canst doe this for
me, this Gallie wherin thou
art shall be thy fortune, for
I shall not onely be content
to give thee thy libertie but
I

I will make thee one of my household servants, and the best respected of them all. But tell me, after what manner canst thou doe it? Sir, you shall know (said I) that I was bred with a great *Astrologer*, who under pretence to cast *Heroscops* and Nativities dissembled his Magicke with so great craft, that there was not any one in the world that suspected him. He made use of me in some of magickall experiences, supposing because I was young and of a dull wit I would understand nothing of the secrets of his Art. But he was deceived there, because though I seemed foolish and ignorant, yet I had an eye on all his tryalls, and I studied them so well, that many love secrets
stucke

stucke in my memorie, amongst which I have one most certaine and approved, with which if a woman were harder then the *Adamant*, I will make her softer then the waxe. In such sort that the secret which I propound to you is Magicall, not naturall, and it is requisite to have some haire of the party beloved, to put it in execution; with which, and with some Ceremonies that must be performed, the Gentle-womans heart will be so set on fire, that she shall take no rest, but when she is with or thinketh of her beloved. Notwithstanding this must be done in the night, at the waxing of the Moone, and in the fields, there being but only three in the companie,
and

and these stout and resolute,
that cannot be dismaied nor
frighted, fall out what may,
or whatsoever they see. If,
saith the Captaine, that to
further the businesse there
needeth no other thing but
a good heart, we shall easily
have our desire, for though
all Hell should stand before
me, it were not able to make
me give backe so much as
one step, nor once to change
my colour, or countenance:
and for the haire that thou
hast mentioned, I will give
thee as much as thou shalt
desire. I know Sir, (answe-
red I) by your face that your
naturall inclination is very
fit for Magicke, and if you
had studied it, you would
worke wonders by it. So
now seeing the time favou-
reth

reth us, and that you have the Ladieshaire, let us not suffer this waxing of the Moone to passe with bringing our businesse to passe. You may goe out on horsebacke, and he also that shall accompanie you, as for me, though ill bestead with the weight of this chaine, I will not forbear to goe a foote. All shall be in readinesse (saith the Captaine) against Thursday night, & sith experience hath made thee Master in this Art, prepare thee well and studie that which thou oughtest to doe, to the end that our designe may not be lost by negligence or little care; and for the present get thee backe to the Gallie; for I will send to thee by the governour of my

my house who shall be the third of our companie, a faithfull man, couragious & valiant, and if there neede any thing to this purpose, thou maist in the meantime provide thee, for I will take order that all be paid that thou shalt buy. With this good answer I parted from my Master more joyfull and merriethen the flourishing Spring seeing my businesse thrive so well at so good a passe, and being returned to the Gallie I found my good *Antony*, who waited for me with great impatience to know what I had bargain'd with the Captaine, and upon what termes my affaires stood, to whom I related all that we had agreed upon, and the kindnesse that he received
me

me withall in accepting my promise, assuring him that when I was in favour, the next thing I asked should be his libertie. Hardly had I begun my discourse, but I perceiued the Governour of the Captaines house entring the Gallie, his visage inflamed, his eyes staring and danſing, and he running, as he had quickeſilver in his heeles, asked where I was, and having perceiued me, and drawne me aſide, he ſaid to me, I am Governour of the houſe to the Captaine of this Gallie, who hath commanded me to come hither, and to know of thee all that ſhall be neceſſarie for the buſineſſe that you talked of, diſpoſe and appoint at thy pleaſure, for I have money
for

for all, and because that I may offer thee something in my own behalfe, take this crown of gold which I give thee as a token of that friendship which shall be between us, and I assure thee that thou shalt have a good friend of me at the Captains hands. But as reason would thou must answer me with mutual acknowledgment, in doing some thing for me. You shall binde me much Sir, (I answered him then very humbly,) having disparaged your selfe so much in regard of him, who is so farre unequal: consider in what my weakenesse and my povertie can serve you, for I will performe it with all my soule. I will not, saith the Governor, that thou hazard thy soule,

K

because

because it is Gods, but I would faine intreat thee, that with thy secrets and thy skill thou wouldst helpe me to purchase the favour of a Gentlewoman of good ranke whom I have loved now these five yeeres, and because I am of somewhat a meaner condition then she there is no meane to make her heare me, and if it were possible to give two blowes with one stone it would be an extreme great contentment to me, & thou shouldst binde me to thee, not only as a friend, but as a slave. Now the Moone is waxing, and the time very fit, so that I thinke there is no need to make any more ceremonies for my mistresse than for the Captaines, and if you must have

have of her haire, see here are some, for it is above a yeare that I carried them about me, keeping them as reliques. And drawing a paper out of his pocket put one of her locks into my hand. I who desired no other thing but that the third of our companie should be also so besotted, that the businesse might fall out well, I was in a manner beside my selfe with contentment, which I could not hide nor dissemble without shewing some signes in my countenance of being troubled, by which he tooke occasion to aske me what it was that troubled me. To whom I answer'd, Sir, I feare that if the Captaine should know that I doe anything for you

he would be vexed with me, and I should lose this good opportunitie in which lyeth no lesse then my libertie; this consideration is that which troubleth me, not want of desire to serve you. And who will tell it him, saith he then? The Divell, answered I, that never sleepest, but happen what may, I am resolved to serve you, though I should lose the Captaines goodwill, seeing it is the first thing that you have commanded me. As for that which concerns the Captains busines & yours, you must buy a new sacke, a small corde, and another bigge one of Hempe, foure ells long, a new knife, a chaine and a brush, and these you shall buy without making any price, that is to say,

say, that you shall give for them whatsoever the Marchant shall aske without beating of the price : and assure your selfe, that within a seven-night, you shall enjoy your love with great liberty. Thou givest me greater content with this answer, saith the Governour of the house, than if the King had given me a pension of a thousand crownes a yeare, doe that which thou promist, & thou shall see what I will doe for thee. And embracing me kindly he went away full of hope and joy, leaving me the most contented man of the world, seeing that if in this prison I had sought an occasion which might have fallen out better for my ease, it had bin impossible for me

to finde it, for as well my
Captaine as the Governour
of the house were so blinded
besotted and fool'd, that if
I should have call'd the day
night they would have be-
leeved it. On the contrarie
my heart throb'd a thousand
waies, considering into what
a maze I should thrust my
selfe, if the businesse succee-
ded not, neverthelesse I made
a vertue of necessitie, using
that remedie which is ordi-
narie with these that are in
any extremity, which is bold-
nesse and resolution. With
this good courage I waited
for the Thursday, which
came more joyfull and fairer
then the Spring, though it
was slow, because of the de-
fire they had to injoy their
Mistresses, and mine to get
out

out of the harbour by the cheating trickes that I put upon them, it seem'd to us the longest day of all the yeare. Every time the clocke struck, they despaired, fearing to misse the telling of the houres, as thesedo who hope for a thing that they earnestly desire; and after this care they were in an extacie considering what they would do in the possession of their loves, as if they had already verily past the night and overcome the difficulty. This doubting and hammering of theirs served me well to my purpose, that they might not perceive the gulleries that I put upon them, and the smoake that I sold them. Whereby I finde that those who paint Love blinde, have

great good reason for them;
because that, if they not bin
so, they would have percei-
ved all my promises to be
nothing but winde, and that
the meanes which I pro-
pounded to them were
for no other end
but to gull
them.

* *

* *

CHAP. X.



CHAP. X.

In which he proceedeth to relate his invention, begun with some discourses of Love, between the Governour of the house and this Gallie-slave.

THenight being come, which be a day for me, inlightning the heaven with infinite numbers of starres so bright and resplendent, that they dazeled the light of the day, and filled my soule with joy: when my honest Go-

vernour enters the Gallie, brave, Gallant and clothed with the best apparell that he had, because that amongst other directions that I had given as well to him as to his Master, the chiefe was that they should be fine & brave, as being a thing most requisite and necessarie for Magick skill; and having saluted me with close embracements he said to me, friend, that thou maist know that I can doe what I will at the Captaines hands, and that I want not goodwill to help thee, thou shalt know that through my intreatie he gives thee leave to leave off thy chaine for this night, and it may be, for ever, that thou maist walke with greater libertie, and performe thy businesse and
what

what is necessarie for it, and though the Captaine made some difficultie, I dealt so earnestly that I obtained this favour in earnest of that which I desire to do for thee. I who then was more knavish and more dissembled then foolish, fell into some suspicion imagining that this liberalitie offered ere it was desired, was fained, and but only to try me, wherfore I answered him, Sir I thanke you for the care you have had of me obtaining of my Master that he will take off my chaine, a favour which I would kindly accept, if it were possible, but it is not, because I must not change the estate that I am in, nor one point of that which is of my estate; it being necessarie that he, who
shal

shall make this tryall, must make in the same estate & apparell that he is accustomed to weare: and so I may not goe but in mine owne clothes & with the chaine because otherwise we shall do nothing.

The Governour was not a little contented with my answer, being assured that there was in me no kinde of deceit nor malice, but the pure and simple truth, & pittying me beleev'd assuredly, that there was more passion in my words then Iustice, he embraced me the second time saying, friend, God who is wont to give the salve according to the wound, hath brought thee to this Gallie, that by it thou mightst come to the knowledge of my Master, and enjoy the speciall favours.

favours which thou shouldst
 promise to thy selfe from his
 liberalitie, if the businesse fall
 out well. How well? answered
 I him, hath the Captaine
 any suspition that I would
 deceive him? No by the
 world answer'd the Gover-
 nour, seeing that though
 thou wouldst doe it,
 thou couldst not: but it is
 the great desire that we both
 have to soften the hardnesse
 of these she-Tygers, and to
 turne them to our love, that
 makes us thinke that impos-
 sible which is easie for thee
 to doe, and this is usuall a-
 mongst Lovers. I never was
 one, (answer'd I, and though
 I should be more in love then
 was *Narcissus*, I should never
 perswade my selfe that day
 were night, that oxen flie,
 and

and other fantastickall imaginations, that haunt Lovers, which rather may be called follies and idle thoughts then love-passions. It well appeareth that his darts have not stricke thee, saith the Governour, for if thou hadst tried them, thou wouldst not have spoken with so great freedome and so little trouble. Know friend, that Physicians ranke this disease amongst Melancholike passions, into which the diseased falleth, beleeving that which is not, and framing a thousand phantasies and visions which have no other ground but their perverse and corrupt imagination, which workes the same effect in Lovers, giving them an impression of jealousy, to another

ther of disdaine, to an other
of favour, making a moun-
taine of nothing, all which
is bred of a burning desire
which they have to possesse
that which they love. But to
be willing to perswade this
unto him who hath not tried
it, is to desire to draw water
with a sive, and to weigh the
earth. I am no Doctor, Ma-
ster Governour, I answer'd
him, nor yet Batcehler, be-
cause being left yong, friend-
lesse and poore, I lived also
without knowledge, having
only foure words of Latin.
Neverthelesse by the use of
reason well knowen of all
sciences, I understood the
smal reason that Lovers have
to be so oft troubled upon
so small occasion as they are
troubled, because of necessi-

tie

tie their affections tend to two points, to wit, that the woman must be good or evil faithfull or disloyall. If she be good, faithfull & answerable to your affection in mutuall love, it is a great follie to be jealous over her: if she be unfaithfull and known for such a one, there needs no other counsel, but not to trust her nor love her. Whence may be cōcluded that all the accidents to which you say lovers are subject, are the overflowings of follie, and wants of wit, it being a notable extravagancie to love one that hateth, this being supposed that hatred cannot be the subject of love, nor love of hatred, seeing we ordinarily love them that bind us thereto by their love. If it
went

went by experience,saith the Governorthou wilt lose thy cause, because usually they hate these that love them best,taking the sight of a dying man for the occasion of their hate,and it is a voice in them now a dayes turned into a nature,to shun those that follow them,and to abhorre those who adore them, as the Captaine and I have hitherto made a long and unhappy tryall. Thinke not so Master Governour,I answer'd,that you have made a good conclusion; for if you will have the patience to heare me, I will make you see clearly in what your arguments faile,and know that love ceaseth not to love nor hatred to hate,there being no law of nature, and he that foster'd

foster'd you in this philosophy, hath fed you with bad milke, because that Love alone not being accompanied with other circumstances, which are to be proportionable and reasonable is not all the motive of an other love. That Princeesse of noble bloud should be tyed to love a Porter, that dieth for her, onely because he adoreth her. I deny your proposition, she is no wise bound to doe it, nor her well to affect him, the object that might move her not being in him. As a Prince hateth to the death a poore damsell, because she depiseth him, being unwilling to give consent to his wanton love, whence it may be gathered that neither the Porters love shall

shall in any case tyethe Prince-
cesse wil, nor Damsels scorne
shall breed hatred in the
Princes minde. Seeing that
in love is found the good,
the profit and pleasure which
are the hookes with which
the will is taken, then it is
the motive of love, and the
Lady shal not be able to hate
him, who loveth her upon
these conditions, but therein
being unequalitie and disho-
nour, she may do it. You shall
more clearely perceive this
in hatred, because when a
man dieth for a Gentlewo-
man, & she hates him excee-
dingly, this hate is not that
which inflames his love, but
the account she makes of her
honour & the feare of shame
if she should consent to the
pleasure of him that loveth
her

her, which consideration makes her coole and backward and him extreamely passionate. Whence it is concluded, that the woman offendeth not in hating him that worships her, nor any man ought to hate such a woman that disdaineth him. This thy Philosophie, my friend, answered the Governour, is framed of more words than learning, and I could refute it by plaine reasons, if time did afford us leasure, but the houre is already come, & the Capitaine will looke for us, only I would intreate thee to be mindfull of me as a friend, making thy enchantment of equall power with the cruelty of the Gentlewoman of whom I have spoken to thee. Away with this care, Sir, answerd

sword I, for I will doe it in
such sort, that though your
Mistresse were harder-hear-
ted & more frozen then the
Alpes, she should be turned
into a Mountaine of fire, hot-
ter then Mount *Aetna* of *Si-*
cile. I beleeeve so, said the Go-
vernour, but I cannot chuse
but wonder why thou being
so cunning a fellow didst not
enchant the Iudge to be in
love with thee and not have
condemned thee to the Gal-
lies. If this secret were good
for a man, said I, a hundred
yeares agoe I had bin a Duke
or a Governour of some Pro-
vince, if I had not bin a Mo-
narch. It is not good but for
women, because he that first
found it out, gave it this ver-
tue only. That alone sufficeth
me, saith the Governour, if
with

with it I can soften that adamant, but with the hope that thou hast given me, I hold the victorie as certaine, and I hinder my selfe that I doe not see to morrow already. With these words we came to the other side of the harbour where my kinde Captain waited for us with great impatience and unquietnesse, by whom I was very well received, & he asking me why the Governour had not taken off my chaine, as he had charged him, I answered him the same things, which I had before answered the Governour, wherewith he was exceeding wel contented. They leapt both on horse backe, & I followed them at leasure, because of the waight of my chaine, and being about a league

league from *Marselles* we arrived at the place appointed. They lighted down, and tying their horses at a tree, we withdrew our selves together to the place where our tryall was to be made, & taking them with some necessary ceremonies, and telling them what they should say, I made a Circle on the ground whispering I cannot tell what strange and uncouth words, and turning my selfe often, sometimes towards the East, sometimes to the West, with some ceremonies so unusuall, that they made the Captaine and his Governor of the house both of them astonisht and fearefull. At halfe an houres end after that I had gone turning about like a foole, I made the Captaine
goe

goe within it, charging him to say after me, who was so obedient and so forward to all that I would have him, that if I had then cut off his mustaches, he would have beleevd that it was needfull for the enchantment. I made him strip himselfe, teaching him to say certaine words to every parcell of his clothes which he put off, which he pronounced so exactly that he lost not one syllable, beleeving that if he had missed in one jote he should have marred all this businesse, With this ceremonie I stript him to his shirt, he never making any shew of feare nor suspicion, being assured that he was safe enough by the presence of the Governour, who was much astonisht to
see

see them finish'd, it seeming to him that there should neither be time enough nor enchantment sufficient for himselfe. Pitty so moved my heart that I could not take off his shirt, having compassion of his innocencie, because it was then the coldest time of all the winter, and either through feare or cold, such a vehement quivering and shaking of all his joynts tooke him, with such a chattering of his teeth, that the noise thereof might have bin heard halfe a mile from the place. I comforted and encouraged him, with the shortnesse and quick dispatch of the enchantment, and the assured possession of his love, injoyning him in the meantime to be silent, and telling him that if he

L

spake

spake but one word, we should be presently in lesse then the twinkling of an eye all of us in *Barbary*. He then being in this plight, that is to say, naked in his shirt, I gave him a knife in his hand, commanding him to make some stab towards the foure quarters of the world, at every one uttering some words, & for the conclusion I made him goe into the sacke. That which I then saw with mine eyes was a wonder & a miracle of God, because I alwaies imagined, that as he was going into the sacke he should suspect something, & that all mine invention shuld come to nothing: but a little lambe is not more obedient nor more milde than he was, because that without any resistance
or

or shew of mistrust, he went in, being still assured by the presence of his Governour, and the ignorance he had of his loves; Which was good for me; for if he had known that the Governour was to be in chāted also, he had never gone into the sacke. Finally having packed up the poore Captain, I laid him along up on the ground with his belly upwards, tying the sacks mouth with a cord that was by me, & speaking still to the Governour to encourage him, and wishing him to have patience a quarter of an houre the enchantment was to last. So having left him in this taking, the Governour and I went aside about a stones cast who said to me in an exceeding great pelting chafe, I wil

lay a wager that thou hast forgotten something of my businesse, for here I see neither sacke nor knife for me, as for the Captaine. Here is no need of a sacke, said I, because your Magicall experiences are made stronger or weaker, according to the greater or lesser cruelty that Gentlewomen have: and the Captaines being exceeding disdainfull, I have made the enchantment of a sacke for her which is the strongest of all. Oh! brother, saith the Governor, what is this that thou hast done? mine is hard-hearted, disdainfull a Tyger and a Lyoness: for the Captaines, though she loves him not, notwithstanding shewes him some favour, and if it goes by disdain, we neede a
hundred

hundred sackes, not one only
what shall we doe? Be quiet
Master Governor, said I then
seeing him afflicted, for there
is a remedy for all but death;
for that which is not in one
threed shall be in a hundred.
I will make with the haire
and the cords a hanke which
shall have no lesse force then
the Captaines sacke, and for
as much as your Mistresse is
so cruel as you say, I wil adde
thereto a small matter which
shall make her, that she shall
never be able to take rest
while she see you. It is that
which I looke for, my friend,
answerd hee, let us martyr
her in such sort, that my love
may torment her thoughts &
her memory, & performe my
businessse quickly, before my
Masters be ended. Speaking

thus we came to the roote of
a tree, the place at which I
had told him that his inchant-
ment should be made, and in
an instant making a circle, &
teaching him what he should
doe, I made him goe into it
stark naked to the skin, be-
cause I had neede of a shirt.
Having him there in this fa-
shion, I tooke his Mistresse
haire, & twisting them with a
cord I made a big roule, with
which I tyed his hands to the
stump of a tree, shewing him
the mysterie that was hid in
every ceremonie, & I would
faine also have tied his feet,
if I had not feared that hee
should have suspected this to
be rather the fact of a Rob-
ber then of a Magitian, but as
his hands were enough for
my purpose I would do no
more

more. Finally having made
thē dumb naked & boūd, de-
fended frō the sharpnes of the
cold aire with the onely fire
of Love, that burned in their
heart, there was no body that
could hinder me to give two
or three knocks at the lock of
my chaine with a hammer
that I carried in my pocket
and taking their horses and
clothes I got me out of sight
&, being armed like another

S. George I tooke the

high way to

Lions.

CHAP. XI.



CHAP. XI.

*In which the Theefe relateth
the disgrace that happened
to him, about a Chaîne
of Pearle.*

WITH the victorie of
this dāgerous jour-
ney. I tooke the
high way towards
the town of *Lyons*, joyfull to
see my self free, & the owner
of foure and twentie double
pistolls, which I found by the
hazard in my Masters pockets
with which and with their
clothes being brave & gallant
I went into the towne, & fal-
ling in love with as many
brave

brave Dames as were there: I talked of love to all that I met with, and receiving particular favours of some, because my presence and my clothes assured them that I was a man of some great house and of good ranke. True it is that to keep them in this errour, and to hold my selfe in the good account with which I had begun, I oftentimes visited the Merchants of greatest credit, telling them, that I lookt for some Merchandise from Venice, and promising to deale with, I made them in love with me, and they trusted my words as much as my outside and my honest looks did deserve. By which & by counterfeited noblenesse, some Gentlewomen tooke occasiō to be as far in love with me,

as

as *Thysbe* was with *Piramus*,
 to whom I gave correspon-
 dence in the best manner,
 though I understood that I
 was not so blinded with love
 but this colour'd goodwil, &
 these fained sighs tended ra-
 ther for my monies then for
 any good quality or beauty, of
 mine. But as there is nothing
 that can resist the kinde al-
 luremēts by which a woman
 maketh warre against him,
 whom she minded to deceive
 I suffered my selfe a little to
 be carried away by amorous
 shewes of a Gentlewoman of
 the towne, merry, pleasant &
 who entertained me best
 though she was none of the
 fairest: who making shew
 that she was taken with my
 love, in a short time emptied
 my poore purse, leaving me
 like

like an Image wrapt up in velvet. I pressed also to binde her by all meanes possible answerable to her fained affection, not so much for my contentment, as for that she was provided with fine knackes, which she had bin accustomed to aske of any new lover such as are chaines, rings bracelets, & above all a chain of Pearle, so bigge, round & bright, that at the very sight of them any man of courage would desire them: This friendship at first was very hot, & had a prosperous gale of winde, but as soone as she perceived the weakenesse of my purse, she struck the sailes of her good-will, & began to looke upon me with a crosse & fowre countenance, an accident which in some sort pur
me:

me in doubt, & made me distrust that I should never work my feate, which I had projected at the beginning of her loves. So before that any falling out or vexing should rise between us, relying upon the kinde offers which a little before she had made me, making me understand, that not only her goods, but also her very life shuld be sacrificed to my friendship; I requested her to pawn her chain or her Pearls for to contribute with her for the expences of the kitchen, assuring her that I looked for two thousand Ducats from a living which I had in my country. But as they are old and subtle in their trade so they are also in their distrust, and so she excused herself, saying that the Pearles
and

and the chain were pawns of a friend of hers who was to come and redeeme them the next day, and that her honor should be greatly endangered if she had them not in readinesse. There needed no small art to cover the annoy which that crafty answere bred me, nor little wit to turne into jest such a plaine denyall. So without making any shew, or answering one word to that purpose, I fell a laughing most heartily over her shoulders, saying to her, that it was a device that I had framed to try her good will and to see if she would indeede confirme that which she had promist by her words, and drawing out of my pocket a counterfeit letter of Exchange, I made
her

her reade it that she might see the power that was giuen me to take up eight hundred Ducats from a rich Marchant of *Lyons*, whom she knew well, wherewith comming to her selfe from her rugged coynesse, shee fell againe into her smiling humour, giving me a few light blowes on my cheek, calling me distrustfull and mocker. I went away from her with a thousand embracings, making her beleeve, that I was going to receive a part of that sum, and God knowes what my heart was. But as povertie hath ever bin the mother of inventions, amongst many others which my imaginatiō afforded me, I choosed out one which was to sell my horse

horse at any rate whatsoever, being content only to have monie to live upon but three dayes, at the end of which I minded to have a fling at her Pearles, and so to get mee out of the way. But it happened quite contrarie to me; I went to catch the wooll but I came backe fleec't which was the just judgement of God, and a righteous punishment of my fault. For though the Proverb saith, *He that steales from a Theefe winneth a hundred yeares of pardon*: yet the theft that is done to women of this kinde, is not put upon this account. But it should be rather held for a great offence, because that for the monies they receive they sell their honor
and

and reputation which cannot be redeem'd withall the treasures of the world. It came to passe then, that I returning in the evening to her house, and making my pockets jingle with the money that I had received for my horse, she met me with embracings, so smiling and kinde, that with her fawning and flatteries, she made me almost beleieve, that the refusall she had made me of her Pearles, had beene but a tryall and prooffe, which she would make of my affection. Finally order was given for making supper ready, with which and the tricks that I minded to put upon her, at the comming of my money, I resolved to change her in such sort, that
in

in her first sleepe, I should have the commoditie to assault her, and shee never to perceive it. But my desires had not so good successe as I thought, because that such women know more then the Devill, particularly she, who as an old beaten bel-dame in her trade, there was no ambush nor deceit, which shee had not pried into. So the more I urged her to drinke, so much the more shee proved coy and backward. Supper ended with all the joy that I could faine, and the hope which that good occasion promist me, we withdrawing our selves into her chamber, she began to untire her selfe with as much slownesse as it had beene her wedding night.

But

But I desirous to arrivé at the haven of my intention, to make her more carelesse and lesse suspitious I went to bed first, faining my selfe unable any more to withstand sleepe that urged me so eagerly. My disgrace was such, that shee distrusting the summe, that I had bragged to have received, and taking occasion by my dogges sleepe shee would search my pockets to trie if all was gold that glister'd, and if the nuts were answerable to the noise. But finding there was so little monie that it would scarcely furnish out the next dayes expence, she began to be vexed and to have an ill opinion of me. At all this (though snorting) I was
more

more watchfull and more a hunting then a Cat when she watches a Mouse, spying in what place she laid her Pearles, that I might fish them incontinent when shee was fallen asleepe. She lay downe sad and confounded, thinking on the small summe of mony, that shee had found, and oft-times sighing. Whereof I would in no wise aske the cause, as knowing it well enough, and not desirous to let her from sleeping which I so much desired and long'd for. So a quarter of an houre after, which was the time that in my conceit, shee was past all thinking of it any further, I thought of mine owne designs, weighing well all
the

the inconveniencies which might fall out, amongst which I considered the suspicion, conceived by her to be most difficult, it seeming to me that she would not sleepe but by halfe, and that seeing the least appearance of that shee imagined, shee would raise the house with her cryes, and put all the neighbours in armes. But amongst many inventions, there came a subtile one in my minde, and most fit for the purpose to this fact, which was, not to hide the Pearles in any part of my clothes, but to swallow them one and one, being assured that having past them through my body they would come forth more cleere and bright then
of

of before, and that in this manner though all came to the worst, the Iustice would set mee free not finding the Pearles about mee. This thought, in my opinion seemed admirable good, and thinking that she was asleepe, seeing shee sighed no more, nor shewed any more her unquietnesse. I rose as softly, as was possible, going barefooted and at leasure to the place, where she had left her Pearles, and having found them, I began to swallow them one after another, though with some difficultie, I being narrow throated, and they very big. My ill lucke was that while I was, about to swallow the last, it stucke in my weazand so unhappily, that it could

could neither goe foreward nor backward, I was forced to cough with some violence, and to awake her with my coughing, shee calls upon me with teares and astonisht, and I dissembling the best I could the hindrance of my weazand, answered her that I was seeking for the Chamber-pot with which shee was well apaid for a while, though not satisfied with my answer, it seeming a thing unlikely to looke on the cupboord for the Chamber-pot, which was usually set under the bed, wherefore casting with her selfe the meanes to satisfie her suspition, without making any shew of distrust, shee counterfeited an exceeding sore paine in ber bellie
uttering

uttering great cries, and calling to her two maides that were in the house for light, and some warme clothes: shee held in her dissembled paine for the space of halfe an houre, supposing that would be enough to take from me the suspition of her cunning flights. About the end of which, shee riseth from bed like lightning, and looking round about the roome with a lighted candle and where shee had left her Pearles, and no finding them, without speaking ever a word, or asking any other reason then what her imagination perswaded her, shee begunne to beate her face with her fists, that incontinent shee fill'd her mouth with blood, uttering after
that

that loud and shrill cryes,
that in lesse then a quarter
of an houre, above two
hundred people were assem-
bled, and amongst them the
Iustice, who breaking open
the doores of the house,
came up furiously, finding
me in my shirt, and her in
her night attyre, with her
haire about her eares and her
face scratcht, calling to me
for her Pearles most furi-
ously. The Iudge com-
mands that every one should
hold their peace, that hee
might be inform'd of the
fact, and take the deposition
of us both, and hee having
begunne with me, I gave him
content with very humble
words, so that neither his
threatnings nor intreaties
could draw any other an-
swere

swere from me. Nevertheless the Iudge seeing the womans vehement complaints and bitter teares charged that my clothes should be search't which was executed with such care and diligence, that hardly a moate of the Sunne could have beene hid in them, and they not finding there the Pearles all of them with one accord judged mee to be innocent, and condemned her as subtile, shamelesse, and dissembled. She seeing then that they all spake against her, and misregarded her complaints, cast her selfe downe at the Iudges feete, tearing her haire, and rending her clothes, and uttering such strong cryes, that the Iudge knew not what

M

to

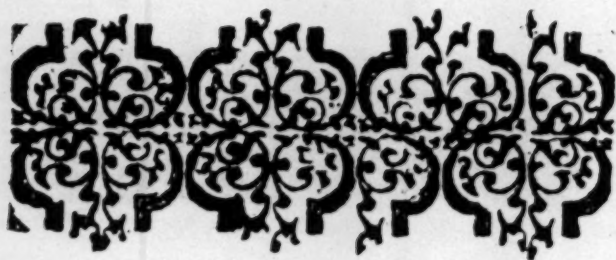
to thinke, nor what resolution to take, and consulting of the matter with those he brought with him, he resolved, that it having beene verified that she had the Pearles when she went to bed, they should be searched for, in all the most secret corners of the Chamber, they not being found, they should send for an *Apothecary*, that should give me a potion mingled strongly with *Scammonie*, to the end that if I had swallowed them, I might cast them up againe. The Iudges sentence was put in execution, and having done their diligence proposed about the Chamber, and not finding the Pearls, they were forced to come to the last remedy, which was the Physicke

sicke, they which forced me
to take in full health without
the Physitians appointment,
and against my wil, & though
I did all that was possible for
me to vomit them, there was
no meane to make me doe it,
so a vehement strife being a-
wakened in my guts I was
compelled to give way to
the Pearles, and to tarry my
selfe in prison, enjoying the
favours which these Gentle-
men Iustices are wont to
bestow upon those
that fall into their
hands.

* *

*

CHAP. XII.



CHAP. XII.

*In which the Thiefe relateth
the last disgrace that be-
fell him.*

IT was about fixe a
clocke at night,
when my *Andrew*
made an end of
telling me his disaster about
the Pearles, and I desiring
to know the last that kept
him then in prison, I in-
treated him to tell mee it
from point to point, with-
out missing any thing re-
markeable: wherein hee be-
ing willing to give me con-
tent

tent hee answered joyfully
in this manner. If God
would have pleased that this
should be my last disgrace,
and if it had beene as soone
ended as I shall end the dis-
course thereof I should
have thought my selfe hap-
pie; but I dare not trust to
my hard lucke, because that
it being accustomed to per-
secute me, I do not beleeve
that it will ever cease to use
mee unkindly with new tor-
ments. Know then that the
Iustice of *Lyons* having con-
demned me in two hundred
lashes of the whip, through
the streets accustomed, for
such malefactours, and
marking me with the towne
marke, they banisht me the
towne with shame enough,
allowing me but three daies

only to dispatch my busi-
nesse and goe into banish-
ment: during which dayes
I thought upon a thousand
fantasticall discourses, be-
thinking my selfe, how I
might repaire the povertie
that had overtaken me after
so great abundance. And
after I had bethought my
selfe of a thousand plots,
never a one of which plea-
sed me, the Divell put one in
my head, which was the
trouble that I now am in. I
bethought my selfe that the
same day that I was whipt,
a famous Theefe came af-
ter me, whom the Iudge had
condemned to the same
paine, a young man of good
disposition, and of a vigo-
rous courage, wittie, and one
of the cunningest Theeves
that

that in all my life I had dealt withall, but unhappie as well as my selfe. I acquainted my selfe with him to trie, if betweene two wretched Caitives we could finde some comfort in so great a mishap, and communicating one with th'other our intent and thoughts, we resolved to make a journey together to *Paris*. But before wee were fully resolved of all things fitting for the voyage, we had a consultation about our povertie, and infamie, descanting upon the meanes which we might make in so great mishap, and thinking it was not safe for us to embarke our selves in so great a citie as *Paris*, not having meanes to live on there, and by

which to busie our selves,
at least while wee were
knowne. And after that he
had given me the hearing a
long while, and heede fully
heard all the reasons and de-
signes which I propounded,
he said, Master *ENCAS* (for
that was the name which I
had at *Lions*) the inventions
that you shew me are good
and worthy of such a spirit
as yours: but they bee
hard and difficult questions.
Wherefore leaving them
for another occasion, I will
tell you one, which if it fal
out well, it may well be
that we shall get out of this
miserie. This is that we may
use diligence to finde in this
Citie of Lions some Mar-
chant that hath trade and cor-
respondence at *Paris*, from
whom

whom wee may get a letter directed to his friend, and having found him, you shall tell him secretly, that you will make up some packes of Marchandise in this towne to be transported to *Flanders* with some mony, and leave all. at *Paris* in the hands of some sure man, that it might be kept safe, while you go to *Antwerp*, where you shall make as if you have a *Cozen germane*, to trie the price, and how your Marchandise may be past off; and that having never beene at *Paris*, nor made any acquaintance to whom you might recommend your packes, you shall intreate him to write to some Merchant of his friends, that hee may keepe them

M 5 for

for you. For so much, I suppose, hee will not refuse you, and if he agreeth to it, let me alone. You shall see how I will rule my hands? If that be all that hinders you, said I, I will finde them that shall give me a thousand letters, and not one only though I am now disgraced, and with infamie yet bleeding, I would have you to know, that there was moe than foure that will doe somewhat for me, and that this is true you shall see by and by. With these words I went from him, and going to a Marchants house of my acquaintance, asking of him a letter, after the forme that my camerade had told me, with which I returned exceeding content,
and

and putting it into his hand, he kissed it a thousand times, praising my diligence and credit, and so at last we came to *Paris* with it, where wee being retired to a Chamber of the suburbs, we made two Packes, with some pieces of coorse canvasse, the rest full of sundry things, such as old shooes, old clothes, ragges, and such other wares, and my Camerade put himselfe in the third, wherein I packt him up so neatly and handsomely, that neither his Packe nor the other two seemed to be nothing else but camlots or Fustians. Our Packes being made up, I went to give the letter to the Merchant to whom it was directed, who received it most gladly.

gladly offering me all his house. After this wee agreed that I should send the Packes at eight a clocke at night, to save the custome other dues to be paid by the Marchants, amongst which entred that of my companion, if not full of camlots, yet at least of cords, ladder, hooke, file, lantern, knife and other militarie tooles, with which to make war for necessitie, and robbe the Marchants mony. He then being entred and all in the house asleepe, because it was past eleven a clocke he slit the canvasse with a knife, and comming out hee search't all the corners of the house, throwing out at the windowes some apparell and silke gowdes with that seemed

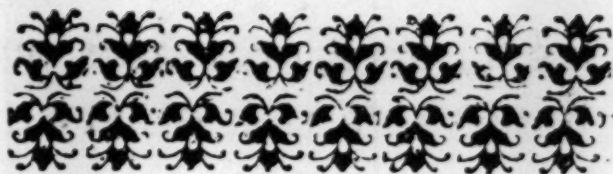
seemed to him to be of the least, which I gathering up in the streete with great diligence, the Divell would have it, that the watch in the meane while came by, with so great silence and dissimulation, that they gave me no leasure to hide our bootie, which I was gathering up, nor to betake my selfe to the flight. And as there was no great neede of questioning mee for to know my cops-mates, fith these wares could not fall from heaven, they perceived that my Camerade was above, whom, after they led mee to the prison, they imprisoned also for the same crime. He went out a fortnight agoe, being condemned to the Gallies for ten
yeares

yeares, and I feare not much
lesse, if the mercie and boun-
tie of the Iudges have
not some pitie
of me.

* *

*

CHAP. XIII.



CHAP. XIII.

*Of the Statutes and Lawes of
Theeves.*

BY the discourse
which I have made
of my Historie,
saith honest *Andrew*, I have noted that you
did not like well that I cal-
led our Company a Com-
mon-weale, it seeming to
you that wee are governed
only by the desire wee have
to steale, without any other
law or reason, which is clean
contrary, seeing that a-
mongst us is done nothing
which

which is not ruled by reason
laws, statutes & ordināces, pu-
nishing those that otherwise
exercise our arte. We have in
the first place a captain & Su-
perieur, all sorts of whom
theevs obey, & he disposeth of
their thefts w^{ch} they shold act,
nāing these whose seeme to him
the fittest for the purpose, and
choosing the cūningest & wi-
sest of the cōpany for the most
difficult & dangerous thefts.
And in this there is so good
order kept, that there is no
man amōgst us that forgetteth
one only point of his duty, nor
that passeth the bounds of his
commission undertaking that
w^{ch} is in another mans charge
nor meddling with greater mat-
ters than his capacity can cō-
passe. And know this that it is
the most essētiāll point of our
cōmonwealth, by the disor-
ders

ders wherof all others are undone This caprain examineth him that cometh newly unto the company giving him three months of novice-ship, to try his courage, inclinatio & ability, in w^{ch} time, he propoundeth to him some witty questions as be these; to hang up some little thing without ladder, pole or line; to steale a mans horse as he is riding on him upō the way; To snatch a way a Courtiers band amōgst a hundred people, & many other things of this kinde. And having known his inclinatio & capacity, he givs him the office of a robber, of a Grumet, of a Cut-purse, or any other wherof he is found to be most capable. You will not deny but that this manner of proceeding is a great state point, just reasonable, & so necessary

See Cap. 7.
P. 54.

for the Common wealth,
that because it hath not bin
practised, so great disorders
are seene every where in it,
seeing violence can promise
no other good end. I will tel
you that estates and offices
should be given to every
one, according to his natural
inclination, without enfor-
cing or tying him by any re-
spect to another thing than
to that which it desireth, not
following that which trou-
bleth, to wit, unquietnesse
and mishap. For I held it
impossible, that shee whom
her parents shall put in a
Cloister against her will, for
want of monie to marrie her,
can live in peace and con-
tentment. As also he wil ne-
ver proue a better husband,
who for the only pleasure of
his

his parents, and against his minde is tyed in marriage, and so of other employments. We have a notable example of this good order in the *Lacedemonians* state, a curious people, civill and wise, who suffered their children to grow up in libertie, without putting them upon any employment, nor to store up their appetite to any other estate, than to that to which their minde prompted them, and when they came to age and discretion they might choose of themselves the meane to live by most proper and most befitting their naturall inclination, and thence it proceeded that all their actions were so well ordered and so perfit. After this manner our Cōmon wealth
is

is governed, & with this law our captain ruleth the capacity of those, who come newly unto him, bestowing on him the office & maner of stealing according to the disposition that hee hath taken notice of in him in the months of his novice-ship.

This Captaine is an old man, wise, well experienced & finally exempted from the trade, as being one whose force and nimbleness having failed for the practise, he exerciseth the Theorie with us teaching us the method and precepts of stealing. To which end he makes us meete together once a weeke in a certaine place appointed for the purpose, where hee bindeth us to give a strict account of all the thefts and accidents

cidents that have happened therein, reprovng sharply those who are negligent and prove vnprofitable, praying the vigilant and subtle. This is done ordinarily on Saturday night, on which day he appointeth all that must be done the weeke following, shewing out to every one the places that he shold keep in, & the thefts in which he shold be employed, taking of the all a strict oath of faithfulnessse, & punishing the offenders, the first time abridging him of that part of the theft which belongeth to him, the second depriving him of the place of sixe moneths, and if he be incorrigible and stubborne, he puts him into the hands of the Marshall. If hee falls in a fault by negligence

negligence & carelesnesse, as it may be by comming to late to his place, to go elsewhere, or let slip some occasion in not laying hold of it, he is deprived of a weekes benefit, & taking from him the office of a Theefe, he puts him in the office of a Spie, or of a watch-man, for the time that our Councell shall appoint.

Of all thefts in the first place is allotted the fifth part to him, that spares the whip to us, banishment, the Gallies, the Gallowes, and that which remaineth of the tenths for pious uses, which are, to succour the sicke and needie of our companie, to release prisoners, and to ease the disgraces of those that have no monie.

We

We receive no women in the companie, unlesse it be in case of great necessitie, and when it cannot be otherwise, because by nature they cannot keepe secrets, & they being unable to eschew this inconvenience we are bound upon great paines not to reveale unto them, how, from whom, and when wee have stolen.

He that commits the theft hath equall share with the Captaine for paines & danger that hee hath put himselfe in, his complices have the third part, and the Spies the fift.

As for the honour and respect which is due to every one, there is such an order kept, that no wrong is done to any one of the companie,
every

every Officer having his ranke and place appointed in all our meetings, assemblies and consultations.

See Cap. 7. For the first are the Robbers, next the Stafadours, then the Grumets, after these the Hobgoblins, then follow the wooll-drawers, the Mallets follow them, and last the Apostles, Cigaretts, Cut-purses, and Caterers.

Over all these a kinde of Theeves bearesway, called among us Liberalls, whose office is to undertake some strange points, as to blacke their faces with inke or kennelldurt, to hang Garlands of hornes at mens doores, libells or such like, and these are the wittiest of all the company, and those who as it were indued with the best
wit

wit and invention, weigh and
foreseeing all the difficulties
that can happen in a dange-
rours case.

None of the companie
may make any quarrell,
noise or contentiō with ano-
ther, about any matter what-
soever, unlesse it be fained or
subtle, to avoide any suspiti-
on, that may be offered.

We may not eat twice
two of us together in one
and the same Tavern or vi-
tailling house, except it be
once in the sev' night, to th'-
end that if any thing come
in the way to be stollen there
we may breede no suspicion
amongst them that should
see us there.

We are forbidden also to
go together through the city
or to speake familiarly one to
another

another, unlesse it be to fall a quarrelling, & to make some false blowe at one another, to draw people together, that upon the occasion of our quarrell the Cutpurses may make up their hand.

Every professor of the companie carrieth his badge and secret marke, by which he is in an instant known of us all, understanding by this order, how many there are of an office in every streete & part of the town. So the Robbers beare alwaies a glove hanging and made fast by one finger.

*Cap: 7
ibide*

The wooll drawers button their doublet by intercession that is to say, they button one and misse the next. The Staf-fadours stroake their mustaches and their beard at every space, sometimes thrusting their

their finger into one of their nostrils. The Cut-purses have a little white marke in their hat-bands. The Malletes beare their cloake after a certaine fashion, and finally every particular office hath its particular token by which it is known among the company.

ibide.

When any woman of the companie is married every profession gives her five Crowns to augment her portion, keeping neverthelesse such an order, that she may not be married but to one of her owne trade; that is to say, the Daughter of a Robber with a man of the same vocation or calling. And if by chance some Cut-purse should marrie his Daughter with a Robber, Staffador or

Grumet, hee is bound to give him a hundred crowns in portion more then ordinarie, because his sonne of Law is of greater and higher Office then the father is.

We make a vow of patience and suffering, promising to be couragious and constant against torture, though we be seldome put to it, because (as I have told you) all that is salv'd with the fifth part.

And to the end that all the places of the towne may be sufficiently provided, it is enacted that every professour that shall come newly to a place, should put there some marke, shewing thereby the number of Theeves which are in that part

part : so the first that com-
meth layth a die in some
secrer corner, and yet well
known to those of the
companie, with the *Ace*
turned upwards; The second
that commeth, turneth the
die to the *deuse* point, the
third to the *trey*, the fourth
to the *quater*, and so the
others to the *fise*, and being
come to that number,
the same Office stayeth in
the same place, because that
according to our lawes we
cannot be above fix in one
and the same place: and
when any one goeth a-
way he turnes the die
upon the number of theeves
that remaine, in such sort,
that they being fix, the first
that goeth away turnes the

Die to the cinque point,
the second to the quater,
the third to the trey, by
which number he that is
behinde of the Theeves is
knowne.

We are bound to nourish
and sustaine all the creeples,
blinde, sick, and those whom
their extreame old age ex-
cuseth from stealing.

None of us may weare
cloake, hat, breeches, dou-
blet nor any thing else that
was stollen, nor sell gold,
silver or jewells in that
towne where they were
stollen, under paine of a
great and exemplarie pu-
nishment.

Wee are commanded to
carry alwayes a false beard
in our pocket, with plaisters
of sundry sorts, to disguise
us

us in an instant, when occasiō shall require. As concerning Religion wee are halfe Christians, because that of the two principall Commandements of Gods Law we keepe one, which is to love God; but in no case our neighbour, because we take from him that he hath.

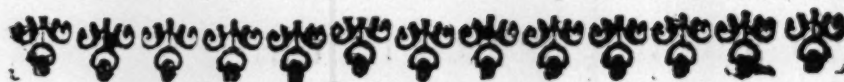
Next we receive and allow of the two parts of penance, which are Confession (because now and then we confesse) and Contrition: but of the third, which is satisfaction or restitution wee not so much as make mention, or talke.

FINIS.



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Thomas Weekes.

Februarie 5.
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